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PRESERVATIVE AGAINST THE PLAGUE.

With a short

ACCOUNT OF THE

STATE *of this* NATION,

From the Conclusion of the Grand Rebellion of *OLIVER CROMWELL* to the Revolution.

By an ENGLISH-MAN.

Suppose ye that these *Galileans* were Sinners above all the *Galileans*, because they suffered such Things? I tell you, nay: But except ye *Repent*, ye shall all likewise *Perish*. Luke 13. v. 2. 3,

L O N D O N:

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T H E P R E F A C E.

THE great Precautions taken by the Government, to secure us from the dangerous Approaches of the Infection, now raging in France, have put most Men upon the Enquiry what Methods are most proper to be taken to arm and preserve against it.

Physicians, both Regulars, and Quacks, have delivered their several Opinions, both as to the Nature and Symptoms of former Plagues, and their various Appearances in different Climates; Consultations have been held in Council, and divers preventive Methods propos'd; the Parliament have been apprised of the impending Danger, who, without Doubt, will as readily and unanimously comply with such Measures as can be proposed, and thought proper for the Prevention of this threat'ning Evil, as they were unfortunately and ignorantly industrious in bringing the present ONE upon us: Ignorant, I mean, as to the miserable Consequences; for could they have foreseen the Event, no one will presume to think, or dare to say, that either the Ministry, or Parliament, separately, or jointly, would for the Sake of their own particular, and private Interests, have combined together, to qualify and

impower a Set of subtile Foxes to impoverish and enslave a whole Nation; and to reduce it to such miserable and pitiful Circumstances, as will be much more difficult, and take a longer Time to recover, than the Spaniards their Fleet, or Marseilles its Trade.

The famous Dr. Mead, in a small Treatise lately published upon the Plague, and dedicated to the late Secretary Craggs, tells us (and very judiciously too) that as Nastiness is the Source of Infection, so Cleanliness is the best Preservative against it; and this is agreeable to the Opinion of most Authors that have wrote upon the Plague: But as it supposes the Infection to have already spread itself amongst us (for all the Cleanliness in the World will not prevent its being brought over) so it will not answer my Purpose; which is to propose the BEST PRESERVATIVE against its Attacks.

And, I believe, no one will deny, but as the Sins of the People are (generally esteemed) the Causes of God's visiting any Country with Plague, Pestilence, Poverty, or Famine, or any other grievous Judgment; so a true, sincere, and National Repentance of those Sins (of which after a strict Examination we shall find ourselves guilty) by making a publick Confession and Restitution to the INJURED (according to the utmost of our Powers) must be allowed the best PRESERVATIVE, and the only Means to avert those Judgments the allwise God had justly determined for our Punishment.

I shall not here take upon me directly to charge this, or any other Nation, or load them with the Guilt of any PARTICULAR Sin; but only beg Leave to explain to you the Nature of a very FLAGRANT ONE, with its usual Consequences; and that is, that Darling Sin of Rebellion; after which, I shall give you a short and true Account of the State of this Kingdom, from the Conclusion of the grand Rebellion of Oliver Cromwel, to the

the Time of the Revolution; and if, after what I have said, this, or any other Nation (by an impartial Judgment) shall accuse themselves, then I humbly offer my Opinion, as before, that a National Repentance by an humble Confession of our Crimes, and an UNANIMOUS Resolution of making Restitution to the Injured, as the best Preservative against the Punishment we seem to be threat'ned with, and are conscious to our selves we deserve.

Rebellion then, in the strict Meaning of the Word, (as a Learned Divine, now a Prelate, describes it in his Sermon on the 1. Sam. 15. V. 23. Rebellion is as the Sin of Witchcraft, and Stubbornness is an Iniquity, and Idolatry) is Disobeying the Voice of the Lord, and Rejecting his Word. And in Page 3. he goes on, But when our Thoughts meet with the Word Rebellion, we can hardly forbear to apply it to a Civil and Political Rebellion, the rising up in Arms against our Rightful and Lawful King in his legal Administration, upon an established Constitution both in Church and State; to sacrifice to our Ambition and Revenge, the Peace of our Country, and the Security of our Religion, and all that should be dear to us, and our Posterity, and madly to involve the Nation in Tears and Blood.

For First, a wilful Disobedience to our Sovereign Prince, and a Resistance of his lawful Authority by Force of Arms, is no less than disobeying the immediate Ordinance of God, and the Resisting his Will and Providence, in the Government of the World.

I know not what is plain in Scripture if this be not, let every Soul be subject to the higher Power, for there is no Power but of God, the Powers that be are ordained of God; whosoever therefore resisteth

resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive to themselves Damnation. *And in Page 4.* We may deliver up the Scriptures among the other Trusts committed to us, if this Chapter be consistent with the present Rebellion; our legal settled Government for the common Good must be a Part of God's Disposition and Dispensation of human Affairs; and to break into open Defiance, and Assault of that Government, and setting up another Work of our own Hands; this must be to fly in the Face of Providence, which is so remarkable in the Preservation of Princes and States; for in our Histories, for one Rebellion that ever prospered, we read of an Hundred that have fore threat'ned and soon miscarried, bringing the Authors and Abettors of them to Shame and Destruction, who have perished as the Enemies of God, and their Country.

But 2dly, the Holy Spirit has declared, that Kings and Princes do in a more especial Manner represent the Majesty of God himself; that they are his Vicegerents and Deputies here on Earth; that they do resemble him in Preheminence and Authority, and should become like to him in Righteousness, Goodness, and Truth; and therefore to rebel against those Powers that are placed in God's Stead, and act in Subordination to the supream Governour of the World, and attend the same Office of keeping Peace, and Order, by the Administ'ring of Equity and Justice, this must be a Rebellion against God, as well as against those that are set by him. *Page 6.* The Holy Spirit would not have said to Mortal Princes, *Ye are Gods*, or any Way compared them to the *Most High*, if it had not been for this Image and Superscription of the King of Kings

Kings upon them ; for this the Divine Wisdom speaks, Prov. 8. 15. *By me Kings reign, and Princes decree Justice ; by me Princes rule, and all the Judges of the Earth.*

Page 7. This is the plain and Scripture Doctrine we are taught as Christian Subjects, not from the Schemes of crafty Politicians, who can vary and change the *Principles of Government*, as shall best suit the Times, and serve their Turn ; now advancing the *Prince even to enslave the People*, then inspiring the *People to dethrone the Prince* ; but this I say is our Scripture Doctrine plainly delivered in those *Oracles of God*.

But that I may deter you from the odious Sin of Rebellion, I will shew you how in all its Circumstances, it is likened to Witchcraft.

Now Witchcraft is dealing with the Infernal Powers, is the Renouncing, or Abjuration, of our Vows and Engagements unto God, made in the *Original Contract*, the *Contract of Baptism* ; it is the Casting off all Reliance and Dependance on his ordinary Providence, and selling our selves to another Master, tho' a *Stranger*, and an *Enemy*, and becoming Servants and Slaves to do his Will, to drudge in his Service, to drag his Chain after us, and for what ? To receive his Pay and Wages of Iniquity, Disappointment, Shame, and Torment.

Having now shewn you that Witchcraft is a Dealing with the Devil, and that Rebellion is a direct Flying in the Face of God, let us take a View of Witchcraft and Rebellion in their parallel Circumstances, and then we shall see by their Agreement and Correspondence, that the Prophet has been very just in his Comparison.

Witches, and Wizards, and Men that have Familiar Spirits, make Compacts, associate, and confederate to
serve

serve the Grand Usurper ; they renounce their Allegiance to their Lawful Sovereign the King of Heaven, who has bought and redeemed them by the Blood of his Son ; they abjure his Government, and deny his Authority.

The Rebels, in like Manner, combine to dethrone their Sovereign, who is God's Vicegerent ; they associate and confederate to stand by each other ; they bind themselves by solemn Oaths and Abjurations, to stand by and assist each other against their rightful Liege Lord ; thus in the great rebellions of France and England, a solemn League and Covenant was entered into, to dethrone their lawful Princes, and to set up their own Idols in the Room of their Rightful Kings. Witches, Wizards, and Men of Familiar Spirits, instead of the Worship of the true God, set up the horrible Worship of the Devil ; and as the Worshipper of the true God are admitted to his Service by Baptism and Religious Covenants, so they have their peculiar Initiatory Compacts, or original Contracts, whereby they bind themselves to the Service of the Diabolical Spirit. In like Manner both Witches and Rebels have made a Covenant with the Father of Lies, whose Children and Servants are taught and bound to speak, write, and make Lies. For this Reason we are so often caution'd not to hearken to those Pretenders. Jer. 27. 9. 10. Hearken not ye to your Prophets, nor to your Diviners, nor to your Dreamers of Dreams, nor to your Sorcerers, for they prophecy a Lie unto you, to remove you far from your Land, and that I should drive you out, and ye should perish. Rebellions are raised by flying Stories, and incredible Reports daily invented to prejudice the People, and possess them with a Seditious Spirit : I am ashamed to speak of them ; but certainly if ever there were a Party, that to gain a Point imagin'd Devices, and made Lies their Refuge,

Refuge, that is the Party that have conceived, and brought forth this Execrable Conspiracy, and Rebellion ; Monstrous Tales and Fables, not fit to be recited in the House of God, nor is it possible to call over the Legions of them ; The truest Patriots, and the most Loyal Subjects lessen'd and traduc'd in the vilest Manner ; nor has sacred Majesty been spared, nor the Royal Family : Wisdom, Goodness, Beauty, and very Innocence it self has not secured them from Calumnies and shameful Reflections. It would be for the Honour of the Nation, if they were buried in perpetual Oblivion ; but when we see the Rebellion of the last Age justified by the same Lies and Calumnies, that brought a righteous KING to cruel Mockings and Sufferings, we cannot but excite your Abhorrence to the same Principles. *If you consult our modern Historians, you will find that Lying and Calumnies raised the great Rebellion, and involved this Nation in a direful War ; and after these Sons of Perdition had embrued their Hands in the Blood of the innocent Martyr, they persecuted his Innocent Children, and in Spite, Rage and Malice, abjured his Rightful Heir the young PRETENDER (as they were pleased to call him) and to frighten and bugbear his Subjects from restoring him, they ever and anon with impudent Asseverations cajoled the People with dreadful Terms of Popery and Slavery, the Cant of State-Fuglers, who think that themselves have the only Right to domineer ; but would have us believe there is no Offence in Usurpation, Rebellion and Witchcraft. Thus you see the Parallel between Rebellion and Witchcraft, is so exact, that Samuel could not have made a more just Comparison. In a Word, nothing is more apparent than that, Loyalty and Allegiance are a part of our Christian Religion, as well as of our civil Polity, a Duty to God, and thro'*

him to the Magistrate, not upon his own Account only, but for the Lord's sake as a Matter of Conscience, if there be any such Principle within us. p. 5. but still there is another Comparison of Witchcraft, and that is with *Idolatry*; Rebellion is as the Sin of Witchcraft, and Stubbornness, or a willful Persisting in that Rebellion, is as Iniquity and Idolatry.

And truly Rebellion in the civil and political Sense, has some near Resemblance of Idolatry; for in all Governments there can be but one supream Power; and after the Acknowledgment of that Power, by submitting to the Laws that ordain it, by receiving Protection from it, by acting under it, and especially by plighting our Faith and Oaths to it; after this to renounce that Power, and rebel against it, this is *State-Idolatry*, and as much like to the gross Spiritual Idolatry as in false Worship an Image is unto an Idol. p. 27.

Every Man is bound by natural Allegiance to his Prince, neither can he transfer that natural Allegiance to another; this Allegiance becomes a double Obligation upon him when bound upon our Souls by the Oath of the Lord. For the Oaths of Allegiance to the K I N G, are a part of the legal Constitution. No Person can hold an Office without taking this Solemn Engagement.

Thus then I have described to you the Nature of Rebellion, and in every Rebellion that succeeds, the Consequence is either taking a Traytor of the same Nation to Govern, or to call in foreign Aid, or Assistance.

The Direful Effects of the first may be seen at large in the History of the Grand Rebellion, and Usurpation of Oliver Cromwel: And as to the last, it is directly flying in the Face of the Almighty, and acting contrary to his express Command, who says. Deut. 17. v. 15. One from among thy Brethren shalt Thou set over Thee, Thou mayst

mayst not set a Stranger over Thee, which is not thy Brother. Nor can any Thing (as a late Counsellor Learned in the Law has told us) be more agreeable to Equity and the Rules of Government ; for the Office and Duty of a King, is to be a Father, or Husband of his People, and every Man is most naturally inclin'd to love and cherish those of his own Country ; for the Love of one's own Country is so naturally imprinted in the Mind of every Man, that we find those who are born even in Savage and Barbarous Countries, cannot be affected with the Change of a better Climate ; but are still inclined to visit their Native Soil ; and neither Liberties, Honours, or Estates, are sufficient Allurements to make a Man forget his own People ; as therefore a Man has a Natural Tie and Affection towards his own Country, so he is most likely, by all Means, to promote the Interest and Advantage of his own Fellow Citizens.

A Man that is King over his own People, is most likely to understand their Laws and Polity ; most likely to consult their Ease and Plenty ; most likely to commiserate their Necessities, and understand their Grievances : He has one and the same Interest, and tho' he be promoted above his Subjects in Degree, yet is least likely to be elevated by his Station, because he considers himself as their Brother ; and the mutual Love and Liking between Prince and People will be reciprocal ; for the People will consider such a Prince, as one that has no Interest to promote in a Foreign Dominion ; no Favourites to advance but his own Brethren and Country-Men ; no Design to introduce Foreign Customs and Languages, and thereby enslave them to a Foreign Yoke.

But perhaps some will say that a Foreign Prince may sometimes preserve a State from Ruin and Oppression proceeding from a native Tyrant.

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I confess it is a very calamitous Thing for a Prince so far to forget himself; as to deviate in his Administration from the Laws of God, and the political Rule of his own Country; but I suppose, it's much better for a sinful People to submit to the Misrule of their own Prince (tho' a wicked one) than to call in a Foreign Assistance; God in his due Time, after sufficient Punishment and Amendment of a People, will remove a Tyrant.

Histories are full of Instances of Destruction that have attended such Kingdoms and States who have invited Foreigners within their Bowels; our own Nation can give but too sure and sad Instances of Foreign Aid; those that have read our English History, will find what Friends they entertained, when the Saxons, a People of Germany, were invited hither, how miserably they slaughtered the Natives of this Island, and drove the rest of the Inhabitants to possess the Mountains of Wales.

Our Ancestors were wiser in the Reign of King John, for he having gained the Hatred of his People, so that they rebelled against him, they invited Lewis the Dauphin of France to be their Sovereign; who came over to usurp the Throne, but the People considering the Calamities of a Foreign Government, bethought themselves of the Allegiance they had sworn to King John, and desired the Dauphin peaceably to depart the Kingdom, and leave them and their lawful King to their better Agreement; so the Nation with much Ease got quit of their Foreign King, and their Foreign Troops.

A N

HISTORICAL ACCOUNT OF PLAIN MATTERS of FACT,

RELATING

Both to Church and State,

As they stood in this

N A T I O N,

B E F O R E

The R E V O L U T I O N.

KING *Charles* the Second, and his Royal Highness the Duke of *York* his Brother, were descended from the Loins of the Royal Martyr, King *Charles* the First, of Pious Memory ; who was most wickedly and barbarously butcher'd by his own Rebellious Subjects (contrary to all Law, Justice, and Equity) before his Palace-Gate at *White-Hall*, to the Astonishment of the Universe, and to the eternal Infamy, Shame, and Odium of all True *English* Men ; nor did their inveterate Malice and implacable Hatred to the Royal Family of

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the *STUARTS* rest here, but to make sure Work of what they had so treacherously begun, they forc'd the Royal Family abroad to wander or starve, or else to beg in *France*, for their Support *a la mode D' Angleterre*; and to secure themselves in their impious Undertakings, they not only perjur'd themselves before God and Man, but they forc'd Abjurations, Plunderings, Decimations, and Sequestrations upon the People of the whole Land, in order to strengthen themselves in their unjust and usurp'd Authority, and Commonwealth Government.

Thus having according to all human Probability rivetted themselves (as they thought) firmly in their Government, which lasted about Twelve Years, they began to play the Devil on all Degrees of People, in the Name of the Lord: A Loyalist, or True Son of the Church of *England* was by a Law of theirs made incapable to Vote, Poll, Elect, or be Elected into any Offices of Magistracy, or serve as a Member of Parliament, nor suffer'd to teach School, read Prayers, Baptize, or Marry any of their own People, but all Things were made subject to the Wills of the present Usurpers; and thus were they from Time to Time harass'd and plagued, their Estates sold, their Lands doubly tax'd as Enemies to the State, and their Lives made a Prey of by those monstrous Tyrants, 'till God Almighty out of Pity and Compassion for the great Sufferings of the Royal Family, and the Loyalists, and to shew that he was that invincible Monarch of the whole World, did overturn their usurp'd Authority by striking with his Hand of Vengeance that Rebellious Traytor *Oliver Cromwel*, when he sent him breathless into another World, there to answer for those many black and cruel Deeds done on this Side the Grave, and never left overturning, overturning, overturning, their Government, until the King came whose Right it was, and he gave it him in Spite of all their cemented Chains of Rebellion, Perjury, and Abjurations; all which were soon shatter'd, and in an Instant broken to Pieces, to the Astor-

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ishment of the Whole World, and to the utter Confusion of the Wicked and Apostate Faction.

The Prince and the Whole Royal Family being thus miraculously restored to the Crowns, and inherent Birth-Right of their Ancestors, was pleased out of his generous Inclination, Pity and Compassion “ to
 “ grant a free and general Pardon, Indemnity and Ob-
 “ livion of all Treasons committed by his undutiful
 “ Subjects, from *January* 1637 unto the 24th of *June*
 “ 1660, excepting only the King’s Judges, and the
 “ two Executioners disguised in Frocks, and Vizors:
 “ All which Persons for their execrable Treasons in
 “ sentencing to Death, or signing the bloody Instru-
 “ ment for the horrid Murder, or being instrument-
 “ al in taking away the precious Life of our Sover-
 “ reign Lord King *Charles* the First, of Glorious and
 “ Immortal Memory, were left to be proceeded
 “ against as Traytors to his said Majesty, according
 “ to the Laws of *England*, and are out of this Act
 “ wholly excepted and foreprized. *Vid.* said Act.
 “ Fol. 21 to 32.

Upon the Determination of this great Rebellion, the Legislature restored Things to their ancient and proper Channel, according to Law as before they were vested in the Hereditary Rights of the *STU-ARTS*, and did publickly declare, and enact, ‘ That by
 ‘ the undoubted and fundamental Laws of this Kingdom,
 ‘ neither the Peers of this Realm, nor the Commons,
 ‘ nor both together, in Parliament, or out of Parlia-
 ‘ ment, nor the People collectively, or representatively,
 ‘ nor any other Persons whatsoever ever had, have, or ought
 ‘ to have any coercive Power over the Persons of the
 ‘ Kings of this Realm. *Vid.* said Act 12, C. 2, C. 30.

And thus the Church, and Government of *England* were re-settled upon their ancient Foundations, the Dignity, Freedom, and Power of Laws, and Parliaments revived, and the true Liberty of the Subject as the Issue of them re-established on that happy Day.

The Loyal Clergy to shew their Gratitude, and Duty to the best of Kings, and to prevent (if possible) the People from relapsing again into such an unwarrantable and unnatural Rebellion against the mercifullest of Princes, began vigorously to instruct the People better in their Duty to God, and their King, than heretofore they had been by the Antimonarchical Teachers of those sanctified Times; and bravely preached up the Doctrines of Obedience and Non-Resistance to the Higher Powers; which Doctrines were the ancient Ones, that our blessed Saviour and his Holy Apostles publickly taught to the People their Hearers; and would we therefore judge of the Doctrine of our Church of *England*, we must consult her Canons, Articles, publick Homilies, Liturgy, and publick Writings of her greatest and ablest Men, who have vindicated her Doctrines, and explained her Belief; and this Method I shall use to discover what has been, and is still owned, and taught by the Church of *England* in Relation to the Doctrine of Non-Resistance, or Passive Obedience.

And 1st as to the Canons.

The Canons set forth in the Year 1640, are a full Explanation of the Belief of our Church in this Point. Can. 1 'enjoyns all former Laws, Ordinances, ' and Constitutions, formerly made for the Acknow- ' ledgment, and Profession of the most lawful and ' independent Authority of our Dread Sovereign Lord ' the King's most Excellent Majesty, to be carefully ' observed, and then descends to give an Explanation ' of the Royal Power and Authority; that the most ' Sacred Order of Kings is of Divine Right, being ' the Ordinance of God himself, founded on the ' prime Laws of Nature, and clearly established by ' expresse Texts both of the Old and New Testa- ' ment; and for any Person, or Persons, to set up, ' maintain, or allow in any of their said Realms or ' Territories respectively under any Pretence whatso- ' ever, any independent, coactive Power, either Papal, ' or Popular, (whether directly, or indirectly) is to

‘ undermine their great Royal Office, and cunningly
 ‘ to overthrow the most Sacred Order, and Office
 ‘ which God himself hath established ; and so is trea-
 ‘ sonable against God, as well as his Vicegerent the
 ‘ King : For Subjects to bear Arms against their King,
 ‘ offensive, or defensive, upon any Pretence whatever,
 ‘ is at least to resist the Powers which are ordained
 ‘ of God, and though they do not invade, but only
 ‘ resist, *St. Paul* tells them plainly, they shall receive to
 ‘ themselves Damnation.

In the Articles of our Church under Queen *Eliza-
 beth 1562*, it runs thus, and so continues to this Day,
viz.

‘ The Queen’s Majesty hath the chief Power in
 ‘ this Realm of *England*, and all other her Domini-
 ‘ ons, unto whom the chief Government of all Estates
 ‘ of this Realm, whether they be Ecclesiastical, or
 ‘ Civil, in all Cases doth appertain, and is not,
 ‘ nor ought to be subject to any Foreign Jurisdicti-
 ‘ on.

‘ It seems both papists and Dissenters deny the Su-
 ‘ premacy of the King, and one attributes it to the
 ‘ Pope originally, the other to the People ; and the
 ‘ same Arguments that the Pope useth for his Supre-
 ‘ macy over Kings, the *Disciplinarians* use for esta-
 ‘ blishing their Sovereignty. *Vid. Moderat. of the C. of
 ‘ Eng.*

The Homily, or Exhortation to Obedience, was
 made (says *Dr. Burnet*) *Ann. 1547*, in the Reign of
 King *Edward* the 6th. In the 2d Part of which Ser-
 mon of Obedience, we are told, that it is the Calling
 of God’s People to be patient, and on the suffering
 Side, and to submit to Governours, although they be
 wicked, and wrong Doers ; and in no Case to resist
 and stand against them.

Again, Subjects are bound to obey them (*i. e.* Go-
 vernours) as God’s Ministers, although they be Evil,
 not only for Fear, but also for Conscience sake (and
 observe) says he, and here good People let us mark
 diligently that it is not Lawful for Inferiors and Sub-
 jects

jects in any Case to resist or stand against the Superior Powers ; for St. Paul's Words be plain, *that who-so withstandeth shall get to themselves Damnation.*

Farther he says, *our Saviour Christ and his Apostles received many and divers Injuries of unfaithful and wicked Men in Authority; yet we never heard that they, or any of them caused any Sedition or Rebellion against Authority; we read often that they patiently suffered all Troubles, Vexations, Slanders, Pangs, Pains and Death itself obediently without Tumult or Resistance.*

And also that Christ taught us plainly, *that even the wicked Rulers have their Power and Authority from God, and therefore it is not lawful for their Subjects to withstand them though they abuse their Power.*

And Part the 3d of the said Homily, *Ye have heard before of this Sermon of good Order and Obedience, manifestly proved both by Scripture and Examples, that we must patiently endure all Wrongs and Injuries, referring the Judgment of our Cause to God; and that all Subjects are bound to obey their Magistrates, and for no Cause to resist, or withstand, or rebel, or make any Sedition against them, yea, although they be wicked Men. Vid. Burnet's Hist. Ref. Part 2. l. 1. c. 6.*

The farther and farther an earthly Prince doth swerve from the Example of the Heavenly Government, the greater Plague he is of God's Wrath, and Punishment by God's Justice unto the Country and People, over whom, God for their Sins, hath placed such a Prince and Governour.

What shall Subjects do then? says this learned Author; who answers, *what a perillous Thing were it to commit to Subjects the Judgment, which Prince is wise and godly, and his Government good, and which otherwise? As though the Foot must judge the Head, and enterprize very heinous Things, and which must needs at last breed Rebellion. And is not Rebellion the greatest of all Mischeifs? a Rebel is worse than the worst Prince, and Rebellion worse than the worst Government, of the worst Prince that hitherto has been: If we will have an Evil Prince (when God shall send us such a one) taken away, and a good one in his Place,*

Place, let us take away our Wickedness which provoked God to place such a one over us. Shall the Subjects both by their Wickedness provoke God for their deserved Punishment to give them an indiscreet and evil Prince, and also rebel against him and also against God, who for the Punishment of their Sins did give them such a Prince. Vid. Burnet's Hist. Part 1.

And one Reason perhaps why these old plain Sermons are by some Men despised, and evil spoken of, is, because they so heartily recommend this Doctrine of Non-Resistance.

To our Homilies I subjoin the Liturgy of our Church, the most excellent Body of publick Prayers that the World owns. In the Morning and Evening Service for every Day, God is said to be the Ruler of Princes exclusive of both, Pope and People. In the Litany, we pray to God to deliver us from all Sedition, privy Conspiracy, and Rebellion. In the Prayer after the Commandments, the King is said to be God's Minister, and we beg God, that all his Subjects duly considering that he has God's Authority, may faithfully serve, honour, and humbly obey him, according to God's blessed Will and Ordinance. In the occasional Office for the 5th of November, we pray God that the King may cast off all such Workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction. And in the Office for the 29th of May, when we return Thanks for the Restoration of the Royal Family, we beseech God to accept of our unfeigned Oblation of our selves, vowing all Holy Obedience in Thoughts, Words, and Works, unto the Divine Majesty, and promising in him, and for him, all dutiful Allegiance to his anointed Servant, and to his Heirs for ever. And it is also observable, the Proclamations relating to those solemn Times, are appointed to be read, which are as full to this Purpose as any Thing can be; and by our Canons, the Minister in his Prayer before his Sermon, to confirm the Belief of this Truth, is bound to exhort the People when they pray, to acknowledge the King to be in all Causes, and over all Persons, next, and immediately under God supreme Head and Governour.

To this we may add the Opinion of our Divines of the Church of *England*, touching Passive-Obedience and Non-Resistance ; and first I shall bring you the Judgment of the Reverend Dr. *Sharp* late Arch-Bishop of *York*, who in his Sermon before the House of Commons 11 April Anno 1679 says, *O may God so inspire you, that by your Means the Person of his Sacred Majesty, and the Rights of his Crown may be secured against all wicked Attempts ; and p. 39. let us hate all Tricks and Devices and Equivocations, both in Words and Carriages ; let us be constantly and inflexibly Loyal to our Prince, and let no Consideration in the World make us violate our Allegiance to him.* And in his Sermon before the Lord Mayor 1689. speaking of the upright Man, *he is one (says he) studiously endeavouring to preserve his Allegiance to his Prince. p. 19. He is a Man that Honours the King, that is observant of the Laws, that is true to the Government, and meddles not with them that are given to change.* And in his Sermon preach'd at the *Yorkshire Feast* 17 Feb. 1679. p. 17. *We may do a great deal of good by our Examples of Loyalty.*

Dr. *Burnet's* Vindication of the Authority, &c. of the Church, is full to this Purpose. Obj. ' May not Subjects
' when oppress'd in their Establish'd Religion, defend
' themselves, and resist the Magistrate ? Doth not the
' Law of Nature direct them to defend themselves
' when unjustly Assaulted ? *Ans.* We must distinguish
' between the Laws of Nature, and the Rights and Per-
' missions of Nature ; Now Self-Defence cannot be a
' Law of Nature, for then it could never be dispenc'd
' with, without a Sin ; Nay, were a Man never so Cri-
' minal, he ought not to suffer himself to be killed ; nei-
' ther should any Malefactor submit to the Sentence
' of the Judge, but stand to his Defence by all the
' Force he could raise ; and it will not serve turn to
' say for the good of Society, he ought to submit, for
' no Man must violate the Laws of Nature, were it on
' never so good a Design ; Christ's dying for us shews
' that Self-defence can be no Law of Nature ; otherwise
' Christ who fulfilled all Righteousness, had contradicted
' the Laws of Nature. *Vid. his said Vindication Printed at*
' *Glasgow, p. 7.* Again consider that Christ was to fulfil

all Righteousness; if then the Laws of Nature exact
 our Defence, in Case of unjust Persecution for Reli-
 gion, he was bound to that Law as well as we, for he
 came not to destroy, but fulfill the Law, both by his
 Example and Precepts; If then you charge the Do-
 ctrine of absolute Submission, as Brutish and Stupid
 (or contrary to the Laws of Nature) see you do not
 run into Blasphemy, by charging the Holy One
 foolishly; for whatever he knew of the secret Will of
 God, he was to follow his revealed Will in his Actions
 p. 35. The same Author continued steadfast to his
 Doctrine when he left *Scotland*, and came to *England*;
David (says he) when *Saul* was most unjustly hunting
 his Life, would not stretch forth his Hand against him,
 seeing he was the Anointed of the Lord; from al-
 mighty God, the King had his Power, and to him he
 was to give an Account of his Administration, affirm-
 ing that the Enemies of that Royal Martyr, King
Charles the 1st, by Oaths and counter Oaths which
 they often took, had their Consciences so seared as
 to be past feeling, till they threw of all Sense of God
 and Religion, and set up professedly for Atheism. *Vid.*
Dr. Burnet's Sermon 30 Jan. 1674. p. 7. 9. 38.

Dr. Stillingfleet (late Bishop of *Worcester*) says, ' The
 Christian Religion above all others, hath taken care
 to preserve the Rights of Sovereignty, by giving unto
Cesar the Things that are *Cesar's*; and to make Re-
 sistance unlawful, by declaring that those who are
 guilty of it, shall receive to themselves Damnation.
 Of such Men we have a Description in this short but
 smart Epistle, who believed it a Part of their Saint-
 ship, to despise Dominions, &c. whose Design like
 that of *Corah*, was the Sharing the Government among
 themselves, which it was impossible to hope for as
 long as *Moses* continued a King in *Jeshurun*; nor were
 they awed by the Solemnity, and Promises they had
 made of Obedience to him: For factious Men know
 they must address themselves to the People, and in
 the first Place, perswade them that they Manage their
 Interest against the Usurpations of their Governors,

while the People take a strange Pride in hearing and
 telling the Faults of their Governors. The common
 Grounds of Seditions, being Usurpations upon the
 People's Rights (are their Pretences) Arbitrary Go-
 vernment, and ill Management of Affairs, as if they
 had said we appear only in Behalf of the fundamental
 Liberties of the People, both Civil and Spiritual.
 That *Moses* was guilty of a Breach of Trust commit-
 ted to him; so that now by the ill Management of his
 Trust, the Power was again devolv'd into the Hands
 of the People, and they ought to take Account of his
 Actions. There were then two great Principles, by
 which they thought to defend Themselves. 1. That
 Liberty and a Right to Power, is so inherent in the
 People, that it cannot be taken from them. 2. That
 in Case of Usurpation, upon the Liberty of the People,
 they may resume the Exercise of Power, by punishing
 those who are guilty of it: And I believe they will be
 found to be the first Assertors of this Kind of Liberty
 that ever were in the World; and happy had it been
 for this Nation, if *Corah* had never found any Disciples
 in it. Of the latter of the two Propositions, it may be
 said there can be no Principle imagin'd more destructive
 to civil Societies, and repugnant to the very Nature of
 Government; for it destroys all the Obligation of
 Oaths and Compacts; it makes the solemnest Bonds of
 Obedience signifie nothing; it makes every prosperous
 Rebellion just; and if *Corah*, *Dathan*, and *Abiram* had
 succeeded in their Rebellion against *Moses*, no doubt
 they would have been call'd the Keepers of the Liber-
 ties of *ISRAEL*. Vid. *Serm.* 30 Jan. 1668. on *Jude*
 11. p. 2. 3. 7. 8. 11. 12. 21. also *Conf.* p. 22, 23. &c.
 26. to 29.

Thus 'tis plainly proved from the Canons, Articles,
 Homilies, Liturgy, and eminent Divines of our Church,
 that Passive Obedience, and Non-Resistance to our Law-
 ful Kings and Queens of *England*, have always been the
 Distinguishing Character of the Sons of the Church of
England, and which were recommended to the Christian
 World, by the Precepts and Example of our blessed Sa-
 viour

viour, and the Practice of his Apostles, and of his most immediate Followers; which Copy the Church of *England* has exactly transcribed, to whose Immortal Glory it must be said, that she alone (in contradistinction both to Papists and Dissenters) hath asserted the Principles of Obedience to Princes as the best Ages of Christianity owned and practiced.

Now one would think that after all the Instruction in this Doctrine, from so powerful and preaching a Clergy as our Priests and Ministers of the Church of *England* then were, should have totally convinc'd the Faction of Forty, of the Heinousness of their grand Rebellion, against their Hereditary Sovereign; and their wicked Offences should be forever doom'd to the lowest Pit of Hell, and never more thought of, much less practiced in this Kingdom, or brought on the Stage of the World again; yet this Witch, this Sin of Rebellion (for all it was so near dockt off to the Rump) takes Heart and sprouts again, and raises its Head, and under the Mask of delivering this Nation from Popery, Slavery, and Arbitrary Government, it brings in a Bill of Exclusion to cut off the next Royal Heir in Blood, which they design'd to Sacrifice at Pleasure; which had it took Effect, the Ax of the Faction was laid at the Root of Monarchy, on Purpose to ruine the whole Royal Family of the *STUARTS*, (as at present so visibly appears) but they were then miraculously preserv'd by spiritual Lords, who rejected the Bill and flung it out of their House to their Honour and Glory; tho' it had by a great Majority then passed the House of Commons; And it is observable that it did not rest here, for the Rebellious Faction follow'd it close at Heels, and never left off plotting the King's and the Duke's Destruction, till they were catch'd in the Famous Assassination, and *Rye-House* Conspiracy, for which Treason and Rebellion many of those pretended Saints suffered according to Law.

King *Charles* the 2d, had scarcely stem'd the Tide of the Faction, and hardly (as it were) recover'd the Monarchy out of Danger; but to the great Surprize and Grief of the whole Nation, he dies of a violent fit of an

Apoplexy, leaving the Crowns of *England, Scotland, France, and Ireland*, to be enjoyed by *James the just* ; the true, and undoubted Son and only Heir left of the Royal Martyr, King *Charles the First*, of pious Memory ; The Breath of his Royal Brother, being thus fled to the Immortal Mansions of Eternal Glory, and this mighty Prince being left alone, went immediately to the late King's Council, and at his first coming he was graciously pleased to express himself to this Effect.

My Lords,

Before I enter upon any other Business, I think it fit to say something to you ; since it hath pleased Almighty God, to Place me in this Station, and I am now to succeed so good and gracious a King, as well as so very kind a Brother, I think to declare to you, that I will endeavour to follow his Example ; and most especially in that of his great Clemency, and tenderness to his People ; and I shall make it my Endeavour to preserve this Government, both in Church and State as it is now by Law Established ; I know the Principles of the Church of England, are for Monarchy, and the Members of it have shewn themselves good and loyal Subjects, therefore I will take care to defend and support it, and the Nation in all its just Rights and Liberties. *Vid.* Speech printed 1684.

On Feb. 6. in the Afternoon, *James the 2d* was proclaim'd King of *England, Scotland, France and Ireland*, as sole and rightful Heir, lineally and lawfully descended (by the Death of King *Charles the 2d*) to the Crowns of these Kingdoms ; and therefore the Lords Spiritual and Temporal of these Realms, being assisted with those of his late Majesty's Privy Council, whose Names are under Written, with Numbers of other Principal Gentlemen of Quality, with the Lord Mayor, Aldermen and Citizens of *London*, did with one Voice and Consent of Tongue and Heart, publish and proclaim the same ; beseeching God that he might with many and happy Years Reign over them. The Names of the Peers, &c.
are

are as follow. *W. Cant. Guilford, Rochester, Hallifax, Norfolk, Somerset, Albermarle, Beaufort, Shrewsbury, Kent, Huntingdon, Pembroke, Salisbury, Bridgewater, Westmoreland, Manchester, Peterborough, Chesterfield, Sunderland, Scarsdale, Clarendon, Bath, Craven, Ailesbury, Litchfield, Feversham, Berkeley, Nottingham, Morray, Middleton, Fauconberg, Newport, Weymouth, Lumley, Clifford, H. London, N. Durham, Tho. Roffens, North and Gray, Maynard, Cornwallis, Arundel, Godolphin, Drummond, J. Ernle, Tho. Chichely, L. Jenkins, Vid. Proclamation of the same Day of the Month. On April 23. following (being St. George's Day) their Majesties King James and Queen Mary were Crown'd in Westminster-Abbey; soon after, an Unnatural Rebellion broke out, for on the 20 of May ensuing, the Earl of Argyle came from Holland, and landed in Scotland in an Hostile Manner; June 11th following, the Duke of Monmouth also landed at Lyme in Dorsetshire, with above an Hundred and Fifty Rebels, and then laid claim to the Crown. It seems one Mr. Disnie in London, printed and spread about, *The Duke's Declaration*; soon after, the Earl of Argyle is deserted by the Rebels, and taken as well as Rumbald the Malster, and were both executed as Traytors for their Treason and Rebellion; Monmouth and his Rebels were put to the Rout, and Lord Gray and he, taken and sent to the Tower of London, and Monmouth is beheaded. *His. Guid. p. 169. 170.**

'Twas reported that the Lord Gray betray'd Monmouth to the King, but the good Conduct and speedy End put to this Rebellion, was purely owing to his Royal Highness the Prince of Orange, who being let into Monmouth's Designs; according to his Duty and great Affection and Love he bore to his Wife's Father, sent him an Express what Number of Forces he had, and where he and Argyle intended to Land; but whether this be Truth, or not, I shall not at this Time determine; but we find this to be Fact, and are credibly informed, nay it stands recorded, that the Duke of Monmouth was all along made a Tool of by some Persons, while the P — of O — lay close at the Bottom, and seemed to Favour poor Monmouth in his Proceedings all along, until his Highness at last perceived

‘ perceived that the Duke did in earnest catch at the
 ‘ Crown of *England*, which the Prince so much long’d
 ‘ for himself, and we all know he had at last *Vid. Great*
 ‘ *B. Comp. p. 5.*

There are some who mightily blame King *James* for his hasty cutting off, and denying to hear what *Monmouth* had to speak to his Majesty before his Death; and the whole Fault thereof was then charg’d home on the Queen, as if her Majesty so much thirsted after, and long’d for the Blood of the Duke; that she would not rest till he was executed to her revenge; I say this Story the Faction did then raise on the Queen, and do still make Use of the same, to stain the Character of so great a Princess; but I appeal to the Nation, whether that great Misfortune was not purely owing to the Advice of a certain Earl, and others, that were of the King’s Council, who deceived the King in this very Matter, and whether they may not be presum’d to have flatter’d his Majesty with Hopes of Establishing his Religion, when they declar’d that the Dissenters would be now his own, and so to take of the Test and Penal Laws would do the Work, and advance Popery; and whether this was not the first and deepest Wound and Stroke that ruin’d the Royal Cause; for had this been known what the Prince of *Orange*, and Others intended against the King, our glorious Revolution had been unfortunately spoil’d; but the Council being in a secret League with his Highness, they never left pushing the King on such Measures to his own Destruction, as at last brought on the Revolution, and Change.

The Rebellion being over, King *James* pursuant to the late adjournment of his Parliament, meets both Houses, and being seated on the Throne in the House of Peers, commanded the Gentleman Usher of the Black Rod, to give Notice to the House of Commons, that they immediately attend his Majesty, where being come, the King was pleas’d to speak to both Houses to this Effect.

My Lords and Gentlemen,

After the Storm that seemed to be coming upon us when we parted last, I am glad to meet you all again in so great a Peace and Quietness; God Almighty be praised, by whose Blessings that Rebellion was suppressed; when I reflect what an inconsiderable number of Men begun it, and how long they carried it on without any Opposition, I hope every Body will be convinced that the Militia so much depended on, is not sufficient; and there is nothing but a good Force of well disciplin'd Troops, that can defend us from such as either at Home or Abroad are disposed to disturb us. Let no Man take Exception that there are some Officers in the Army, not qualified by the late Test; I must tell you the Gentlemen are well known to me, have served me faithfully, and have always approved their Loyalty by their Principles and Practices; I shall deal plainly with you, I will neither expose them to Disgrace nor my self to the Want of them; I am affraid some may be so wicked, as to hope a Difference may happen between you and me upon this Occasion; but I will not apprehend that any Thing can shake you in your Loyalty to me, who by God's Blessing will ever make you returns of Kindness and Protection, with a Resolution to venture even my Life in your Defence, and the true Interest of this Kingdom. *Vid. said Speech 22d of May, 1685.*

Here you may observe that the King is put upon two desperate Attempts more in this Speech, to make him clash with his Parliament, viz. the asking as it were a standing Army, and the employing Roman Catholicks contrary to the Test, both which no doubt the King was advised to by the Council; on the 10th of March a Proclamation came forth for his Majesties general and free Pardon unto all such Subjects as had actually been engaged in the late Rebellion, or been in Arms with the late Duke of Monmouth or Argyle, or Others against his Majesties Person and Government; and several of the Conspirators were admitted to Grace, and Favour; another was issued forth the 21 of May for calling Home John Desborough

rough, and 9 or 10 others, to return into *England*, by the 22d of *July*. *Vide Histo. Guid. Page 177.*

About this Time the Earl of *Sunderland*, the better to insinuate himself into the King's Bosom, turns *Roman Catholick*; which being told (by some ignorant of the grand Secret between him, and the Prince of *Orange*) to his Highness, He, without Surprise, merrily replied, *let him turn any Thing, rather than turn out.* However, he continued in his Post, and was well esteem'd of by King *James*, as the most faithful of his Subjects; and now Nothing of Moment passed without his Inspection, and Approbation; whilst on a sudden the Popular Fury began to rouse it self, which appear'd first in Fears, and Jealousies, and insinuated the Notion of Popery's coming in, throughout the whole Nation, which was vastly improved by several subsequent Passages.

No Man can imagine but the King was mightily pleas'd with his new Convert, which his Quality, and great Abilities rendered the more considerable: His Eagerness to promote the Church of *Rome*, deluded the King into a great Opinion of his Zeal and Sincerity, and being himself Zealous in his Religion, He thought his new Convert so too; and upon this Supposition allowed him the Liberty of ordering every Thing as he pleased. Father *Petre* a furious bigotted Priest is introduced into the privy Council (tho' as I am well assured against the Inclination and Opinion of that most injured Lady the Queen, who in Tears on her Knees beg'd the King to refuse him, with too just Reason foreseeing the evil Consequences:) He is no sooner got into Power, but he exerts it to the Ruin of his Master; Mass-Houses are opened in many Places, and by the Advice and Management of these *Jehu Drivers*, the King is put upon such dangerous Attempts, as could not but in the End be fatal to him. To add to these the Arrival of Count *Dada*, in the Quality of *Nuncio* from the Pope, encreased the Jealousy, and alarm'd the Minds of most Men afresh; in short, Nothing was left unattempted by this treache-

rous Ministry, to render the King odious. They had Judges to tell him he might, according to Law, do some Things, and dispense with others; in which they misled him on Purpose still to alienate the Affections of the People from him; nay, so restless were their Importunities that the most inconsiderable Trifle was sufficient to pick a Quarrel, which when they had once undertaken, the Royal Authority must assert; as in the Case of Dr. *Sharp*, then Dean of *Norwich*, and the Bishop of *London*. Yet how trifling soever these Occasions might be in themselves, they answered the great Ends; and the least Spark in this Confusion made a great Blaze in the State.

And least the People should cool in these dreadful Apprehensions of the Invasion of their Liberty and Property, there was Care taken to supply them with a constant Series of Stories, not a Day passing without some terrible Instance of the Effect of Popery, and Arbitrary Power; whether true, or false, was not the Case, for the more the King's Interest in the Affections of the People declined, the more violently was he push'd upon some dangerous Attempts or other.

The Case of *Magdalen-Colledge* in *Oxford* was a frightful President to the rest; and least this should not blacken him enough, they importunately press him to issue out his *Declaration* for Liberty of Conscience, obliging and commanding all the Clergy to read it; this was the most distastful, and unpalatable Act he could impose on them, while the Dissenters on the other Hand watched at every Church, to see who read it, and who refused it, that they might make themselves Informers against them.

Thus his Majesty's *Declaration* for Liberty of Conscience is next to be set on Foot; tis true indeed its Usefulness was so desirable a Thing to Dissenters of all Perswasions, hoping to be freed from all the Penalties executed on that Score; and the King who only desired a Liberty by Law for his Catholicks too, made him to issue out his said *Declaration*, and it

could never have failed to obtain an Establishment from the Reason and Judgment of an *English* Parliament. But this would have so much united the Hearts and Affections of *English* Subjects with their King, and laid such an invincible Rub in the Way of the Prince's Designs, that it became one of the nicest and most ticklish Points to manage, the hardest to ward off, and the most dextrous and artful Part of their Game; there was no down-right opposing so general and desirable an End; it was easier to poison and divert; the King was first put upon establishing this Liberty by a Proclamation, that so the Parliament might be prejudic'd against it, which otherwise it would have granted, upon the Account of the first Measure taken about it; but finding the Benefit which was to be reaped from this Liberty would have digested, and sweetened this Pill, from a Pretence of saving the King's Honour from a Foile, and making all sure, tho' really with a Design to ruin him, and baffle the same, they put him upon the regulating and closetting Projects, and from thence arose the Reports that the King design'd to introduce Popery, and ruin the Church of *England*, and that they were only made use of as the most proper Tools; from hence sprung the Letter to a Dissenter to perswade them against lending their Hand, or Assistance to so wicked a Design, and the several Answers thereunto; but the Presbiterians were so deep in this Plot against King *James's* real Designs, that (as an eminent Author says) *it was impossible they should succeed, for they were not so easily wheedled into a Forgetfulness of what they had so lately suffer'd; and altho' they gave the Popish Fathers many good Words, and fair Promises, yet when they had an Opportunity, they gave such bold Hints of their Resolutions to defeat the Expectations of those Gentlemen, that I protest (says he) I wondred at nothing more than to see them so far infatuated as to believe they should ever reap any Advantage from our Non-Cons.* Vid His. Deser. p. 2.

Thus 'tis manifest that all Sides plaid fast and loose with their King; but the Papists and Presbiterians
knew

knew of the Prince's Designs at the Bottom, of excluding the King from his Government, and taking it upon himself; tho' the Church-Men were not let into the Secret; for they had no other Designs in View, but to save their Churches, and the Rights and Properties of the People, by bringing the King to Reason, and not to force him to Exile, and that was the Reason they refused to read the *Declaration*. It was this that alarm'd the Bishops, as was design'd by those subtile Ministers that were in the Prince's Secret, and this obliged them to think of petitioning the King against it; upon which those *Beaufeseux* being afraid lest the King should call in his Proclamation, having always found it hard enough to bring him to such Methods, they order the Business so that the Bishops were so long in presenting their Petition to the King, that tho' their Reasons had convinc'd, and satisfy'd him, yet there was not Time to countermand his former Orders, though never so willing; upon which they took Occasion to incense the King against them, as if they had delayed their Petition so long with Design to embroil him with his People; and so run the Bishops to the Tower, and from thence to the Bar, for publishing their said Petition; and 'tis worth Observation to know how this was printed.

About 22 Years after this Mystery of Iniquity came to Light, (the Story is told thus) Father *Peters* being one of the Privy Council, and in the Secret of my Lord *Sunderland*, after the Bishops Petition had been presented to the King, effectually to bring on the Revolution, he gives the said Petition to one Mr. *Dennis*, formerly a Bookseller, but then newly turn'd an Hawker, or Cryer of News; this Man being very well acquainted with Father *Peters*, (as he declares himself) he gave him (it seems) the said Copy, and bid him print it, and make what Money he could of it; the Man not considering what Damage, or Trouble, would come of it, carries it to Mr. *Harry Hills junior*; whose Father was at that Time the King's

Printer, and the said Son the Messenger of the Press; these two consult what to do with it; at last they agree to share all the Money arising thereby.

But upon Second Consideration, they fear Trouble will come of it, if they print it and publish it without Authority; at last the said Mr. *Dennis* was forc'd to go down to Father *Peters*, to get Authority for printing of it; *Peters* it seems takes it from the Man, carries it into the Council-Chamber, and brings an Order sign'd under *Sunderland's* Hand for the printing of it, (tho' the Bishops were tried for publishing it) they accordingly printed the said Paper at the King's House; that is, the Son unknown to any Person sets it privately at his Father's printing House, and works it off a-nights after all People were gone to Bed; and this *Dennis* is employed in selling of them privately about the Town, and (if what he saith be Truth) he got half a Crown a-piece for them in the City of *London* and *Westminster*; at last it came to the King's Ear (no question as was design'd by the Ministry) and a pretended Search by this Messenger of the Press made daily, but declared to the Secretary that he could not find out the Printer; at last he pretends to find a Bundle, no less than a Hundred of them, and brought them down to *Whitehall*, as if some Person had dropt them; thus their Matters were securely and covertly carried on; and having well stock'd the Town with the said Prints, for no Person durst venture to print them, because this Messenger was continually searching every Printer's House, not so much to serve the Government, as to prevent them spoiling their Run; at last *Dennis* takes a Countrey Journey, and by Degrees sells them all over *England*, whilst young *Hills* continually supplies him from Time to Time as he had Occasion for them; and as he says they got Five Hundred Pounds betwixt them by selling this Paper.

The Bishops were hardly sent to the *Tower*, and got safe there, (tho' they might have been at Liberty upon their own Bail if they would have given it) but on the

10th of *June* following, we find this following Account in the *London Gazette* No. 2354 from *White-Hall*, ‘ That
 ‘ this Day between 9 and 10 in the Morning, the Queen
 ‘ was safely deliver’d of a Prince at *St. James’s*; His Ma-
 ‘ jesty, the Queen *Dowager*, most of the Lords of the
 ‘ Privy Council, and divers Ladies of Quality being pre-
 ‘ sent; and about Noon the Council being met, it was
 ‘ ordered there should be a general Thanksgiving to be
 ‘ observ’d within the Cities of *London* and *Westminster*,
 ‘ and Parts adjacent on *Sunday* the 17 instant, and 14 Days
 ‘ after in all other Parts of this Kingdom; and that No-
 ‘ tice should be given of the Birth of the Prince to the
 ‘ Lord Mayor of *London*; that Bonfires, and publick Re-
 ‘ joycings might be made, which was accordingly per-
 ‘ form’d, after firing the Guns at the *Tower*, with all the
 ‘ Demonstrations of extraordinary Joy, which so great
 ‘ a Blessing bestow’d upon their Majesties, and all his
 ‘ Majesties Dominions, hath filled the Hearts of his
 ‘ Subjects.

On *Sunday* the 17th of *June* following, a Form of Prayers, with Thanksgiving for the safe Delivery of the Queen, and happy Birth of the young Prince, was composed by the Bishops of the Church of *England*, and order’d to be used on that Day’s Solemnity in all Churches and Chappels within the Cities of *London* and *Westminster*, and Ten Miles distance; and upon the first of *July* next in all other Places throughout this Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, *Vid.* Form of Prayers, printed by his Majesties special Command at *London*, by *Charles Bill*, *Henry Hills*, and *Thomas Newcomb*, Printers to the King’s most excellent Majesty, *Anno* 1688.

In the said Prayers you will find in the first Collect, instead of that for the Day, these following Words, ‘ we
 ‘ devoutly offer our most hearty Thanks to thy Divine
 ‘ Majesty, that thou hast given our dread Sovereign his
 ‘ Hearts Desire; and hast not deny’d us the Request of
 ‘ our Lips in Blessing him, and our most gracious Queen
 ‘ with a Son, and all his Subjects with a Prince; Esta-
 ‘ blish the Thing, O God, which thou hast wrought among
 ‘ us;

us ; grant the Princely Infant, Health, Strength,
 and long Life ; that he may grow up to live in thy
 Fear, and to thy Glory, and to excel in all Virtues
 becoming his high Birth, and the Royal Dignity to
 which thou hast ordained him ; O prepare thy loving
 Mercy and Faithfulness, that they may ever preserve
 him for the Honour of thy Name, and the Establishment
 of the Peace, Security and Happiness of these
 Nations from Generation to Generation ; and this we
 beg, &c. At the End of the Litany you will find this
 Part of Prayer, that although for our Manifold Sins
 most justly provoking Thee, thou in thy Wrath hast
 heretofore taken from us so many of the Royal
 Progeny ; yet in the midst of Judgment thou hast
 remembred Mercy ; according to thy continual Good-
 ness hast revived our Hopes, and begun to repair our
 Losses, by renewing fruitfulness to the Queen, and
 giving Birth to a Royal Prince. And again we beseech
 Thee, &c. to bestow more such publick Blessings on
 us, &c. and in the Prayer following the Prayer for the
 Church Militant you will find this Part of Prayer, ‘ We
 praise and bless thy Divine Goodness, for all thy mar-
 vellous Protections and signal Favours thou hast vouch-
 safed thy Servant our Gracious King *James* ; particu-
 larly that after thou hadst preserv’d him from the
 Dangers of War, the Rage of the Sea, and from the
 Madness of the People, thou didst in thy due Time
 bring him to greater Honour by settling him on the
 Throne of his Ancestors, and hast now enlarged thy
 Blessings towards him by this happy Encrease of the
 Royal Issue : We &c. beseech thee to multiply these
 thy Mercies to him and us ; that thou wouldst give
 him Sons to grow up as young Plants, and that his
 Daughters may be as the polished Corners of the Tem-
 ple ; bless the whole Royal Family with the Blessings
 of the Heavens above, of the Deep beneath, and with
 the Blessings of the Breasts and of the Womb ; that
 after this Life his seed may be set up after him, and his
 House and Kingdom may be established for ever before
 thee.

On the 29th of *June* following at the Court of *White-Hall*, the King's most excellent Majesty present in Council, with the Lord Chancellor *Jefferies*, the Earl of *Sunderland* Lord President of the Council, the Lord *Arundel* of *Wardour* Privy Seal, Lord Marquis of *Powis*, Earl of *Mulgrave* Lord Chamberlain, Earl of *Huntingdon*, Earl of *Bath*, Earl of *Craven*, Earl of *Berkley*, Earl of *Melfort*, Earl of *Castlemain*, Lord *Bellasyse*, Mr. Chancellor of the *Exchequer*, Sir *Nicholas Butler*, Mr. *Peters*, called Father *Peters*, did set forth an Order of Council then made in the Words following, ‘ Whereas by the late Act of Uniformity, which establissheth the Liturgy of the Church of *England*, and Enacts, that no Order or Form of Common Prayer be openly used than what is appointed, &c. It is provided that in all those Prayers, &c. which do any Ways relate to the King, Queen, or Royal Progeny the Names may be altered, &c. by Lawful Authority: His Majesty in Council this Day declares his Royal Will and Pleasure, &c. That the Persons particularly to be prayed for, be thus nam'd and expressed, our Gracious Queen *Mary*, *Catharine* the Queen Dowager, his Royal Highness the Prince of *Wales*, and their Royal Highnesses *Mary* Princesses of *Orange*, and the Princess *Ann* of *Denmark*, &c. which you will find was sign'd *John Nicols* Clerk of the Council; and printed at *London* by *Charles Bill*, *Henry Hills*, and *Thomas Newcomb*, Printers to the King's most excellent Majesty *Anna* 1688. *Gazette* No. 2358. We have an Account from the *Hague* *June* 29 1688. That on *Friday* last the Marquis *D' Albyville* Envoy extraordinary of his Majesty of *Great Britain*, communicated to the Princess and Prince of *Orange*, the happy News of the Birth of the Prince, to whom he delivered at the same Time his Majesty's Letters, and the next Day, he had Audience of the States General to notifie the Same to them: The *Heer van Zulestein* parted from hence Yesterday for *England*. Do. *Gazette*, *White-Hall* *June* 23. ‘ This Day the *Sieur Zulestein*, who is come from her Royal Highness the Princess, and his Highness the Prince of *Orange* to congratulate their Majesties for the Birth of the Prince,

‘ had

‘ had his first Audience of the King, being conducted
 ‘ by Sir *Charles Cottrel* Master of the Ceremonies, *Gazette*
 ‘ No 2360. St. *James’s* 29th of *June* 1688. ‘ This Day
 ‘ the Right Honourable Sir *John Shorter* Lord Mayor
 ‘ of the City of *London* and Court of Aldermen, together
 ‘ with the Sheriffs with all their Officers in their Formali-
 ‘ ties (by leave of his Majesty) attended the Prince, and
 ‘ had the Honour to Kiss his Royal Highness’s Hand,
 ‘ He being then in the Arms of the Lady Governess,
 ‘ the Right Honourable the Lady *Marchioness* of *Powis* ;
 ‘ after which Mr. Chamberlain of the City, by com-
 ‘ mand of the Lord Mayor and Aldermen, presented to
 ‘ her, a Purse of Gold to distribute as heretofore hath
 ‘ been accustomed. Ditto *Gazette*, *White-Hall* 1st *July*, On
 ‘ the 28th past, the *Sieur de Zulestein*, who is sent from
 ‘ her Royal Highness the Princess, and his Royal High-
 ‘ ness the Prince of *Orange*, to congratulate upon the
 ‘ Birth of the Prince, had Audience of the Queen, the
 ‘ 30 of Queen *Dowager*, and this Day of the Prince, being
 ‘ conducted by Sir *Charles Cottrel* Master of the Cere-
 ‘ monies.

You may successively find in the *Gazettes* of *London*, the
 King of *France’s* Congratulation on the same Subject, made
 by his Ambassador, as well as of the Duke of *Orleans*, and
 from *Venice*, *Flanders*, *Sweeden*, *Denmark*, *Genoa*, *Portugal*,
Poland, *Modena*, all congratulating the King and Queen
 upon the same Account.

In a Book reprinted in the Year 1701, Intituled, *The*
Congratulations of several Kings and Princes to King James the
Second, on the said Birth in 1688, you will find in p. 9.
 this following Account, viz. a List of the Names of the
 Worthy Persons of the 2 Universities that wrote the
 Congratulatory Poems in *Latin* and *English*, on the Birth
 of the Prince of *Wales* in the Year 1688, called *strenæ Na-*
talitiæ Oxonienses in Celsissimum Principem; Oxonij E. Thea-
tro Sheldoniano Anno Dom. 1688. There is *Gilbert Ironside*
Vice Cancel. Academiæ Oxon. &c. with 120 other Persons
 of all Degrees, who wrote on the said Birth. And again p.
 12 *Illustrissimi Principi Ducis Cornubiæ, & Comitum Palatini,*
&c. Genethliacon Cantabrigiæ ex officinâ Joan Hayes Celeberri-
mæ

in *Academia Typographi* 1688. The first is *Joh. Montague Procan. &c.* with 140 others who wrote on the said Birth; and that which Crowns all, is their Royal Highnesses the Princess and Prince of Orange themselves before the Revolution, did according to King James's Order, he made in Council, pray for all the Royal Family by Name, in their Chappel Royal at the *Hague*, as it stood altered by the said King, and his Privy Council, in Council, in the Council Chamber. All Things now being ripe for a Revolution in *England*, the *Dutch* took Occasion to arm both by Sea and Land, upon Pretence of a Difference betwixt the King of *France*, and the Pope, and so by this Delusion blinded the Eyes of our *English* Court, that they never saw, or would believe themselves concerned any ways in it, till it was too late to help it; and that which opened the Eyes of *England* was the Count *D' Avaux* the *French* King's Ambassadour's Memorial, delivered to the States the 9th of September. *Vid. His. Des. p. 45.*

September 28th following his Majesty King James sets out a Declaration to this Effect.

THAT he had received undoubted Advice, that a great and sudden Invasion from Holland, with an armed Force of Foreigners and Strangers, will speedily be made in an hostile Manner upon his Kingdoms; and altho' some false Pretences relating to Liberty, Property, and Religion, contrived and worded with Art and Subtlety, may be given out (as shall be thought useful upon such an Attempt) yet it is manifest (considering the great Preparations they are making) that no less Matter by this Invasion is proposed, than an absolute Conquest of these our Kingdoms; and lastly, we do most expressly, and strictly enjoin, and prohibit all and every of our Subjects from giving Aid, Assistance, Countenance, or Succour, or from holding any Correspondence with our Enemies, upon Pain of High Treason, to be prosecuted and proceeded against with the utmost Severity. Given at our Court at Whitehall 28th of September 1688.

September 30th, His Grace the Duke of *Newcastle*, the Earls of *Lindsey*, and *Derby*, and the Lord *Grimes*, and others of the Nobility were said to have offered their Service to his Majesty on this great Occasion, and several of them had Commissions sent them to raise Men in their Countries upon this sudden Expedition.

On the 22d of *October*, the King declared publicly in Council, that he would restore the Charter of the City of *London*; so that the Bishops the next Day turn'd their Requests into Thanks for having prevented their Petition; The Council and Ministers of State by this Time became so sensible of their Danger, that on this Day they procured a general Pardon for themselves, and only excepted Colonel *John Ramsey*, *John Wildman*, Esq; *Titus Oats*, *Robert Ferguson*, *Gilbert Burnet*, Sir *Robert Peyton*, *Lawrence Braddon*, *Samuel Johnson* Clerk, Sir *Rowland Guin*, &c.

October 15th 1688, in the *London Gazette* No 2391 is the following Account from *Whitehall*.

This Day at the Chappel-Royal at St. James's, His Royal Highness the Prince of Wales, being before christ'ned, was solemnly named (amidst the Ceremonies and Rites of Baptism) James, Francis, Edward, his Holiness (represented by his Nuncio) Godfather, and the Queen Dowager Godmother; the King and Queen assisted at the Solemnity with great Attendance of Nobility and Gentry, and Concourse of People; all expressing that Joy and Satisfaction which was suitable to the Place and Occasion.

The 17th of *October*, there was a Proclamation set out by the King's most excellent Majesty for restoring to all the Corporations their ancient Charters, Liberties, Rights and Franchises; and the Fellows of *St. Mary Magdalen Colledge* in *Oxford*, and Dr. *Hough* was restored; as was also the same Day the Earl of *Oxford* to his Office of Lord Lieutenant of the County of *Essex*.

October 22d, an extraordinary Council met, where were also present by his Majesties Desire and Appointment, her Majesty Queen Dowager, and such of
the

the Peers of this Kingdom, both Spiritual, and Temporal, as were in Town; and also the Lord Mayor, and Aldermen of the City of *London*, the Judges, and several of their Majesties Council learned in the Law, and the Deponents who were to declare upon Oath, what they knew of the Birth of his Royal Highness the Prince of *Wales*; in Order thereto the King spake to this Effect.

My Lords,

I HAVE called you together upon a very extraordinary Occasion, but extraordinary Diseases must have extraordinary Remedies; the malicious Endeavours of my Enemies have so poisoned the Minds of some of my Subjects, that by the Reports I have from all Hands, I have Reason to believe that very many don't believe, that this Son, which God hath pleased to bless me with, to be mine, but a supposed Child; But I may say that by particular Providence scarce any Prince was born where there were so many Persons present: I have taken this Time to have the Matter heard and examined here; expecting that the Prince of Orange with the first Easterly Wind will invade this Kingdom.

Whereupon the Queen Dowager, the Lady Marchioness of *Powis*, Countess of *Peterborough*, Countess of *Fingall*, Lady *Bulkely*, Lady *Walgrave*, Mrs *Turini*, Ladies of the Bed-Chamber to the Queen; Mrs *Ann Carey*, Mrs. *Wilks*, Dutchess of *Richmond*, Countess of *Litchfield*, Lord *Arundel* of *Wardour*, Earl of *Murray*, Earl of *Melford*, Sir *William Walgrave*, Earl of *Peterborough*, all Roman Catholicks, in Number 19 Persons. Countess of *Arran*, Countess of *Sunderland*, Countess of *Roscommon*, Lady *Bellasyse*, Dame *Isabella Wentworth*, Dame *Catherine Sayer*, Mrs. *Dawson*, Mrs. *Bromley*, Mrs. *Pearse*, Countess of *Marischal*, Lord Chancellor *Jefferies*, Lord *Sunderland*, Earl of *Mulgrave*, Earl of *Craven*, Earl of

Feverſham, Earl of Middleton, Lord Godolphin, Sir Stephen Fox, Colonel Griffin, Dr. Scarborough, Dr. William Sherly, Dr. Brady, Mr. St. Amand, Apothecary, and the Earl of Huntington, all Proteſtants, in Number 24 Perſons, who all depoſed ‘that moſt, or all the Ladies, and other Gentlemen were preſent when the Queen was in Labour, and never ſtirred from her, till her Maſteſty was brought to Bed of the Prince; nay, when the Queen’s Water broke, a Sign it ſeems that the Child will quickly after be brought into the World, then all the Lords, Deponents, were called into the Queen’s Bed-Chamber, where ſhe was in Labour, and ſometime after their being there they ſware ſhe was brought to Bed of a Son; and that which will ſilence all Reports, Her Maſteſty was asked when ſhe would have the Child ſeparated from her, answered, not before the after Birth was come away; and being perſwaded there would be no Harm in ſeparating the Child from the Queen, her Maſteſty ſuffered it to be done, all the Lords and Ladies being preſent; and as ſoon as the after Birth came away, it was brought and ſhewn the Phyſicians, who ſaw it reeking as it came from the Queen; and after they had pronounced that all Things were ſafe, and ſaw the Royal Infant, they alſo ſwore it came from the Queen, as from a Woman newly lain in. Vid. ſaid Deposit. printed by the King’s ſpecial Command, by Charles Bill, Henry Hills, and Thomas Newcomb, Printers to the King’s moſt excellent Maſteſty in London, 1688. And all the ſaid Depoſitions were recorded in the High Court of Chancery.

The Nation was at this Time mightily exaſperated againſt the Court Party, ſo that all Places were filled with Reports and Wiſpers to their Diſadvantage; many of which were falſe, and ſome ridiculous and impoſſible, which yet were then greedily ſwallowed, and induſtriouſly ſpread and promoted; the Authors of them being unknown, and doing it on various Accounts; ſome out of mere Wantonneſs and Banter; others

others out of Spite, Design, and Averſion; and there can be Nothing more unreaſonable than to be obliged to prove all the ſilly Forgeries and Stories then ſpread abroad by thoſe who meant the King's Intereſt no Good. To put a Stop to theſe Humours, a Proclamation was publiſhed the 26 of *October*.

The 28 Inſtant the Earl of *Sunderland* was removed from his Office of principal Secretary of State, and the Lord Viſcount *Preſton* put in his Room: This Change pleaſed many, but (alafs!) it came too late; as the Cauſe of his Diſmiſſion was then wholly unknown, ſo it gave Occaſion to the Reviving a Report, that had been ſpread not long before, upon the Imprifonment of Sir *Bevil Skelton* the *English* Ambaſſador in *France*, that there had lately been a League concluded between the King of *England* and *France*, for the Extirpation of the Proteſtant Religion here, and eſtabliſhing Popery and Arbitrary Government; for which End the *French* King was to ſend a conſiderable Army, and a great Sum of Money into *England*; as it was before Printed, that *Skelton* being a Proteſtant had diſcover'd this Tranſaction to the Prince of *Orange*, ſo it was now ſaid *Sunderland* had loſt the Original League out of his Eſcruitore, and that it was carried over to the Prince of *Orange*, who would produce it to the Parliament of *England*.

The 29th, An Account was given to the Court of the *Dutch* Fleet conſiſting of 52 Men of War, with a very numerous Attendance of Viſtuallers, and other Ships and Veſſels for Transportation of the Land Forces, ſailed the *Friday* before, which was the 19th *N. S.* and the 20th at Night, being very Stormy, they had ſuffered conſiderable Loſs, having 400 Horſes thrown overboard, and ſeveral dead Men: and on the 5th of *November* we were again told that the *Dutch* Fleet had ſuſtained a greater Loſs than was firſt reported; that there were 1500 Horſes dead and unſerviceable, and what not; but theſe were only Lies raiſed by the Faction to amuſe the Court. Much about this Time a Parcel of the Prince of *Orange*'s Declarations (which had been kept up ſo long privately, were intercepted in *London*, and upon reading that Expreſſion

on in it ' that the Prince was most earnestly invited hither
 ' by divers of the Lords Spiritual and Temporal, and
 ' by many Gentlemen and Others. The King sent to
 some of the Bishops and required them to set their
 Hands to an Abhorrence of the Prince of *Orange's* inten-
 ded Invasion by such a Day, which was design'd to be
 tack'd to a Declaration. But the Bishops of *Canterbury*,
Peterborough, and *Rocheſter*, on whom the Storm fell (I
 have been informed that the Bishops of *London*, and *St.*
Aſaph, afterwards of *Worceſter*, were the Cauſes that no-
 thing was done in this Matter) refused to do it, as contra-
 ry to their Priviledge of Peers and Profeſſion, in promot-
 ing a War againſt a Prince ſo nearly allied to the Crown ;
 and they earnestly deſired this might be left to a free
 Parliament: His Maſteſty hereupon, was very much in-
 cenſed againſt them, and parted from them with great
 Indignation.

The 2d of *November* there was published a Proclama-
 tion for the Suppreſſing the Prince's Declaration, but this
 Proclamation had the ſame Effect ; for Men ſuſpected
 that there was much more in the ſaid Declaration and
 Papers, than they afterwards found, and accordingly
 became more deſirous by far to ſee it. But an Author of
 Credit informs us, that the *Spaniſh* Ambaſſador here reſid-
 ing at *London*, gave them out to all Perſons that deſired
 them. *Vid. Hiſt. Deſer.* p. 35. On the 5th of *November*
 the *Dutch* Fleet paſſed by *Dartmouth*, and being a Foggy
 Morning they overſhot *Torbay*, where the Prince intended
 to land; about 9 in the Morning it clear'd up, and with
 a moderate Gale they entred *Torbay*. Whiſt the Prince
 was landing his Army in the *West*, the King puts out
 here, on the 6 of *November* this following Declaration.

AS we cannot conſider this Invasion of the Prince, but
 with Horror to ſo unchriſtian and unnatural an Un-
 dertaking, in a Perſon ſo nearly related to us ; ſo it is Mat-
 ter of the greateſt Concern to reflect upon the many Miſchiefs
 and Calamities, which an Army of Foreigners and Rebels
 muſt unavoidably bring upon our People ; It is ſo evident by
 a late Declaration publiſh'd by him, that notwithstanding the
 many

many specious and plausible Pretences it carries, his Designs, at the Bottom, do tend to nothing less than an absolute Usurping of our Crown, and Royal Authority; As may fully appear by his assuming to himself the Royal Stile; requiring the Peers of this Realm, both Spiritual and Temporal, and all other Persons of all Degrees to assist him in the Execution of his Designs; A Prerogative inseparable from the Imperial Crown of this Realm, and which nothing can satisfy him, but the immediate Possession of the Crown it self, by Reason he calls in Question the Legitimacy of the Prince of WALES our SON, and Heir Apparent, tho' by the Providence of God there were present so many Witnesses of unquestionable Credit at his Birth; as if it seemed to have been the particular Care of Heaven, on Purpose to disappoint so wicked and unparallel'd an Attempt. And in Order to effect his Designs, he seems desirous in the Close of his Declaration to submit all to the Determination of a free Parliament, to ingratiate himself with our People; tho' nothing is more evident, than that a Parliament cannot be free so long as there is an Army of Foreigners in the Heart of our Kingdom; so that himself is the sole Obstrueter of such a free Parliament, we being resolved, as we have already declared to call one so soon as our Kingdoms shall be delivered from this Invasion, &c. *Vid.* said Declaration.

The 6th of November an Account was sent from Exeter, that the Prince of Orange was marching towards that City. On the 7th the King published an Account of the Forces brought over by the Prince of Orange, viz. 3660 Horse, and 10592 Foot, in all 14352, and the List of their Fleet was 65 Men of War, 500 Flyes, 60 Pinks, and 10 Fireships, in all 635. However Men were not then easily induced to believe that this was above one Half of their Number brought over, (or at least the Faction gave out so) but that the Army must be at least double that Number, (the other Half I presume were to guard the PRETENDER's Mother, who, at this Time, the Prince of Orange was strongly reported to have got, and brought over to England to disprove the Birth) tho' afterwards it appear'd to be very near a true Account.

6 November

‘ *November* the 8th, the Prince of *Orange* went from
 ‘ *Chudleigh* towards *Exeter*, where he arrived about One of
 ‘ the Clock; and made a very splendid Entry with his
 ‘ Army; the People much rejoicing at it, as their De-
 ‘ liverer from Popery and Slavery; The Prince lodged
 ‘ at the Deanery, the Dean as well as the Bishop having
 ‘ left the Town. The 7th Dr. *Burnet* was sent to order
 ‘ the Priests and Vicars of the Cathedral of *Exeter*, not
 ‘ to pray for the Prince of *Wales*, which they would not
 ‘ comply with, ’till they were severely threat’ned. The
 ‘ Question is, who was then King? the Prince or Dr.
 ‘ *Burnet*, for one of them had the chief Power, had he
 ‘ not? The same Day the Prince went to the Cathedral,
 ‘ and was present at the singing of *Te Deum*; after
 ‘ which his Declaration was publickly read to the People.
 ‘ *Vid. Hist. Deser. p. 14.*

The Prince continued 3 Days at *Exeter*, before any of
 the Nobility or Gentry appear’d for him, which caused
 a great Wonder in the Army, and was publish’d here the
 18th; we being told that some of the Rabble list’d them-
 selves for him, and had Arms given them, but that the
 Mayor and Clergy stood their Ground; and had they all
 done so, the Prince would have been forced to go Home
 the same Way he came.

The 11th of *December* the King published an Account
 that the Enemy seiz’d all the King’s Money that was
 found in the *West*, and that they had taken 300 l. from
 the Collector of the Excise at *Exeter*, and committed the
 Officer into Custody; and that not one Person of Quality
 was yet come in to him: This last was again confirmed
 by another Express the next Day. The 18th an Ac-
 count came from *Cirencester*, that the Lord *Lovelace* going
 to the Prince with 60 or 70 Horse, was then seized by
 the *Militia*, by Order of the Duke of *Beaufort*, with about
 13 of his Party; one Major *Lorge* being slain in the
 Action, together with his Son Capt. *Lee*, and Lieutenant
Williams, and six common Soldiers wounded; but not-
 withstanding this Resistance, the Lord *Lovelace* was at
 last forced to yield, and was secured by the Duke of
Beaufort, which News was very acceptable to the Court.

On the 17th of *November*, the Arch-Bishops of *Canterbury* and *York*, and other Bishops, presented a Petition to his Majesty, humbly offering their Opinion, that the only visible Way to preserve his Majesty, and this Kingdom, and to prevent the Effusion of Christian Blood, would be by calling a Parliament, regular, and free in all its Circumstances.

On the 12th, the House of Lords published, for their own Vindication, their Petition before presented, with the King's most gracious Answer, which is as follows.

My Lords,

WHAT you ask of me, I most passionately desire, and I promise you upon the Faith of a King, that I will have a Parliament, and such a one as you ask for, as soon as ever the Prince of Orange has quitted this Realm; for how is it possible a Parliament should be free in all its Circumstances, as you Petition for, whilst an Enemy is in the Kingdom, and can make a Return of near one Hundred Voices.

November the 20th, there happened a Skirmish at *Wincanton*, between a Detachment of 70 Horse, and 50 Dragoons and Granadiers, commanded by Colonel *Sarsfield*, and a Party of the Prince of Orange's Men, commanded by one *Campbell*, the latter being worsted.

The 22d the King being at last arrived at *Salisbury*, set out a Proclamation of Pardon to this Effect.

FOR as much as several of our Subjects have been seduced to take up Arms against the King contrary to the Laws of God and this Nation, and have joined themselves with Foreigners in a most unnatural Invasion of us, and their native Country; yet we publish our free and absolute Pardon to all our Subjects, and Pardon and Protection to all such Foreigners as shall come over to us, and we will employ them in our Service,

‘ or grant them Passes to return into their own Coun-
 ‘ try.

The first Desertion was made by the Lord *Cornbury*, who carried over almost all his Regiment, and Lt. Colonel *Langton* with very few of his Soldiers, the rest refusing to follow him.

‘ On the 25th, many of the Nobility and Officers
 ‘ of Note, viz. Duke of *Grafton*, Lord *Churchill*, and
 ‘ many others left the King at *Salisbury*, and went
 ‘ over to the Prince at *Sherburne*; after the King went
 ‘ from *Salisbury*, Prince *George*, and the Duke of *Or-*
 ‘ *mond* went in the Night from *Andover*: The going
 ‘ away of these great Men struck the King with such
 ‘ a Terror and Affliction, and the Army which was
 ‘ before so very much in Disorder and Confusion, be-
 ‘ came thereby so full of Fear and Suspicion, and an
 ‘ Alarm being given out, which was made by Design,
 ‘ or Accident; so that on Sunday the 25th the King
 ‘ and the whole Army left *Salisbury*, the Army retreat-
 ‘ ing to *Reading*, and the King to *Andover*; and on
 ‘ Monday the 26th of November, he returned in the
 ‘ Evening to *Whitehall*; The Princess of *Denmark* went
 ‘ away privately the Night before from Court, and
 ‘ the Lady *Churchill*; and if she had not left a Let-
 ‘ ter behind her shewing the Reason of her retiring, in
 ‘ all probability the Popish Party about *Whitehall*, had
 ‘ been cut to Pieces by the King’s own Guards, upon
 ‘ a Surmise they had made away this beloved Princess;
 ‘ so that thay were forced to print her Letter to the
 ‘ Queen, to secure themselves from Violence. *Vid.*
 ‘ *Hist. Deser. p. 81. 82.*

Now here is a large Confession that the Soldiers were so enraged at the Loss of the Princess, that the Popish Party at *Whitehall* (meaning the King, and the Royal Infant, &c.) were in all probability likely to have been cut in Pieces by the King’s own Guards; but he says Nothing of the Mobility which came out of the City, who were spirited by the Whiggish Faction, and lead by Jackanapes *Arnold*, and others

in Disguise, as Captains of the Rabble, who gave out that the Princess was murdered by the Queen's own Order, and that they would have her Hearts Blood; shewing her Letter printed did not pacify the Leaders of the Mob, for their Design was to murder the whole Royal Family at *Whitehall*; and had not several Lords gave good Store of Guineas, and bought the Mob from their Leaders, and attested that Letter left behind was written with the Princess's own Hand, for they were forced to shew the Original One, they had certainly compleated their intended Butchery; and can any one blame the King for sending away the *Queen, and his Son to France*, when he plainly saw there was no Safety for them in *England*; and that made the King consent to every Thing that was asked him, in Hopes to have given Content and Satisfaction, but seeing Nothing would do, it was Time to withdraw them.

But I return to let my Reader see what the King did, after he came from *Salisbury*, before he left *Whitehall*; the first was his Removal of Sir *Edward Hales*, from being Lt. of the *Tower*, and to put Sir *Bevil Skelton*, a Protestant in his Place, Sir *Edward* had angered the whole City to the utmost, by planting several Mortars on the Walls towards the City, which tho' designed only to awe it, had enraged, more than frightened them; so to make them easy, the King removed him, and put Sir *Bevil* in his Room.

November the 28th, his Majesty ordered, in a Privy Council, the Lord Chancellor to issue out Writs for the Sitting of the Parliament in *Westminster* the 15th of *Jan.* following.

And on the 30th, a Proclamation came forth to this Effect.

WE have thought fit, as the best, and most proper Means, to establish a most lasting Peace in this our Kingdom, to summons a Parliament to set the 15th Day of *January* next; and that Nothing may be wanting on our Part, we command

and require all Persons, that they presume not by Menace, or any undue Means, to influence the Elections, but that Returns be fairly made ; and for the Security of all Persons to serve in this Parliament, we have graciously directed a general Pardon to all our Subjects that are now in Arms against us, to be forthwith prepared to pass our Great Seal, in Order to reconcile all publick Breaches, and obliterating the very Memory of past ; proper to this Conjunction, and agreeable to the Ends and Purposes of this our most gracious Proclamation. *Vid. said Proclamation.*

Upon Account of the Resolution of the King's going to the Fleet, all the Officers and Admirals drew up and signed an Address to this Effect.

Most Dread Sovereign,

THE deep Sense we have had of the great Danger your Sacred Person has been in, and the great Effusion of Christian Blood, that in all probability would have been shed, had not God of his infinite Mercy put it into your Heart to call a Parliament, the only Means in our Opinions to quiet the Minds of your People ; we do give your Majesty our most humble and hearty Thanks for your Gracious Condescension, and we are confident such Counsels will tend to your Majesty's Safety and Honour, according to the Laws of the Kingdom.

Signed

Dartmouth

Berkley

Ro. Strickland

} and 30
} other
} Comd.

It was signed on Board
the Resolution at
Spithead, Dec. 1st, 1688.

The Week following the Prince of *Wales* was sent down to *Portsmouth* with Orders to the Lord *Dartmouth* to send him under a Convoy, with his Nurse, to *France* ; this he was said to have utterly refused, whereupon he was brought back again to *London*.

On

On the 8th of *December* the Queen resolved to go over
 with him herself, and extorted from the King a Pro-
 mise to follow her himself; and it is said that Count
Dada the Pope's Nuncio, and many others departed
 from *White-Hall*; and the next Morning about 3 or 4 a
 Clock the Queen, the Child, and Father *Peters* crossed
 the Water to *Lambeth*, in 3 Coaches each of Six Horses,
 with a strong Guard went to *Greenwich*, and so to
Gravesend, where they embark'd in a Yatch for *France*,
 and was supposed to carry the great Seal of *England*
 with her, which must needs be a Mistake, for it was
 afterwards taken up out of the *Thames*, where it was hid.
Vid. Hist. Defer. p. 89, 90.

A little before this the Marquis of *Hallifax*, the Earl
 of *Nottingham*, and the Lord *Godolphin* had been sent by
 the King and Council, to treat with the Prince of *Orange*,
 and to adjust the Preliminaries in order to the holding
 of a Parliament, who the Eighth of *December* sent these
 Proposals.

S I R,

THE King commanded us to acquaint you, that
 he observeth all the Differences and Causes of
 complaint, alledged by your Highness, seems to be a
 free Parliament: His Majesty as he has already de-
 clared was resolved before this to call one; but thought
 that in the present State of Affairs, it was adviseable
 to defer it till Things were more composed; yet seeing
 that his People still continue to desire it, he hath put
 forth his Writs for the calling it; and to prevent any
 Cause of Interruption in it, he will consent to every
 Thing that can be reasonably required for the Securi-
 ty of all those that come to it.

His Majesty hath therefore sent us to attend your
 Highness for the adjusting of all Matters that shall be
 agreed to be necessary to the freedom of Elections, and
 the Security of Sitting; and is ready to enter immediate-
 ly into a Treaty, in order to it. His Majesty proposeth
 that in the mean Time the Respective Armies may be
 retained within such Limits, and at such Distance from

London,

‘ *London*, as may prevent the Apprehensions that the
 ‘ Parliament may be in any Kind disturbed, being desirous
 ‘ that the Meeting may be no longer delay’d than it
 ‘ must be by the usual, and necessary Forms,

Deliver’d at *Hungerford*
 8th December, 1688

signed *Hallifax*
Nottingham
Godolphin.

To this His Royal Highness the Prince of *Orange* returned this Answer,

‘ **W**E with the Advice of the Lords and Gentle-
 ‘ men assembled with us, have in Answer made
 ‘ the following Proposals. 1st, That all Papists, and such
 ‘ Persons as are not Pualified by Law, be disarmed, dis-
 ‘ banded, and removed from all Employments Civil and
 ‘ Military. 2dly, That all Proclamations reflecting upon
 ‘ us, or those that have at any Time come to us, or de-
 ‘ clared for us, be recalled; and that if any Persons for
 ‘ having assisted us, have been committed, that they be
 ‘ forthwith set at Liberty. 3dly, That for the Security
 ‘ and Safety of the City of *London*, the Custody and
 ‘ Government of the *Tower*, be immediately put into
 ‘ the Hands of the said City; that if his Majesty shall
 ‘ think fit to be in *London*, during the Sitting of Parlia-
 ‘ ment, that we may be there also, with an equal Num-
 ‘ ber of our Guards; and if his Majesty shall be in any
 ‘ Place from *London*, whatever Distance; he thinks fit,
 ‘ that we may be the same Distance, and that the Re-
 ‘ spective Armies may be from *London* Forty Miles; and
 ‘ that no further Forces be brought into the Kingdom.
 ‘ 4thly, And for the Security of the City of *London*, and
 ‘ their Trade, that *Tilbury* Fort be put into the Hands of
 ‘ the City. 5thly, That a sufficient Part of the Publick
 ‘ Revenue, be assigned us for the Support and Mainte-
 ‘ nance of our Troops, until the Sitting of a free Parlia-
 ‘ ment. 6thly, That to prevent the Landing of the *French*,
 ‘ or other Foreign Troops, *Portsmouth* may be put into
 ‘ such

such Hands, as by his Majesty, and us shall be agreed on.

By this Time I think it is visible to the whole World, that the Prince's Demands were so high, that nothing would content him, unless the King would consent to Un-King himself, by putting all the Places of Strength, and the Power of the King to be subject to his Enemies Hands; and this with his former Usage, and that which his Queen and SON met with from all Parties, made him withdraw the first Time; and that was the Occasion of his first Letter to the Earl of *Feverham*, which is as follows,

THings being come to this Extremity, that I have been forced to send away the Queen, and my Son the Prince of Wales, that they might not fall into the Enemies Hands, which they must have done if they had stay'd; I am obliged to do the same Thing, in hopes it will please our God of his Infinite Mercy to this Land, to touch their Hearts again, with true Loyalty and Honour (this Defection of Loyalty is owing to that pernicious Counsel of Rewarding the King's Enemies, for his Friends would be Friends still, at the RESTORATION) If I could have rely'd on all my Troops, I might not have been put to this Extremity I now am in, and would have had one Blow for it: But tho' I know there are many brave Men among you, yet you know that they and you told me, it was no Ways adviseable for me to venture my self at their Head; and now there remains only for me to thank you, and them, who have stuck to me, and been truly Loyal. *Vid.* said Letter, *Rocheſter* 10th of December, 1688.

The Earl of *Feverham* after the Receipt of the King's Letter, sent the Prince Word thereof to prevent the Effusion of Blood; this being done about 3 a Clock in the Morning, December 11th, the King went down the River in a small Boat towards *Gravesend*: The principal Officers of the Army about the Town, met thereupon about Ten of the Clock at *Whitehall*, and sent an Express to the Prince

Prince of *Orange*, to acquaint him therewith, and to assure him that they would assist the Lord Mayor, to keep the City quiet 'till his Highness came : About the same Time the Lords Spiritual and Temporal about the Town, came to *Guild-Hall*, and sending for the Lord Mayor and Aldermen, drew up a Declaration, and sent it to the Prince upon the King's withdrawing, and ' declare that they will with their utmost Endeavours, ' assist his Highness in obtaining such a Parliament, as ' may secure the Laws, Liberties, and Properties of the ' People, the Church of *England* in particular, with a due ' Liberty to Protestant Dissenters, and that they would ' disarm all Papists for preserving the Peace of *London*, ' *Westminster*, and Parts adjacent. The said Declaration ('tis said) was sign'd by the Arch-Bishop of *Canterbury* (who so little liked their Proceedings, that he never came at them more) the Arch-Bishop of *York* Elect, with five other Bishops, and 22 Temporal Lords. *Vid.* said Declaration of 11th of *December* 1688.

King *James* seeing the Nation side with the Prince of *Orange*, and that his Army encreased daily, disguises himself, and goes on Board a Vessel commanded by Capt. *Saunders* bound for *France* ; but being forc'd back on the *English* Coast, near *Faversham*, he is seized by some Country People, who mistook him for a Jesuit (tho' 'tis doubted that it was a willful Mistake, and only done on purpose to Kill the King ; and had done so, had not *Hunt* the Fisherman prevented the Blow, which he received on his Arm, and which broke it ; their Design was to beat out his Brains, but the King was miraculously preserved by the Means of several others coming to his Assistance ; the Fisherman for the said Service, was allow'd 20 *l.* per *Annum* for his Life) there was with the King when he was taken, the Earl of *Peterborough*, Sir *Edward Hales* and Others : Whilst the King was withdrawn, a false alarm of an *Irish* Massacre in and about *London*, spread all over *England* in one Night's Time ; the Rabble was up in several Places, pulling down Mass-Houses, and other Papists Houses, and great Mischief done to the *Spanish* Ambassador. The 13th of *December*, an Account being brought

that

that the King was taken at *Feverſham*, ſeveral of his Servants went down to wait on him.

The 14th of *December*, the King removed to *Rocheſter*, in Order to Return for *London*; and the next Day, being *Sunday*, he ſent a Meſſage to Sir *Thomas Stamp*, and to Sir *Simon Lewis*, Two eminent Aldermen of the City of *London*, ‘ Deſiring them to acquaint their Brethren, and others of the Common Council, that he was reſolved to put himſelf into the Hands of the City, and there to remain, until by a free *Parliament* he had given all Satisfaction to his People, by ſecuring their Religion, Liberties, and Properties, to the full; hoping, that, in the mean Time, they would take Care to guard and ſecure his *Perſon*. The aforeſaid Perſons communicated this Meſſage, as they were deſired, but by the Influence and Intereſt of Sir *Robert Clayton*, the Offer was reſuſed, and the Security of his Perſon would not be aſſured him. *Vid. Great-Britain’s juſt Complaint. Printed 1692. p. 9.*

Here was a plain Demonſtration of the King’s Willingneſs to piece up with his People, and of the Danger which threat’ned his *Perſon*.

After this Denyal, he ſets forward to *Whitehall*, and at *Somerſet-Houſe*, Mr. *Zuleſtein*, who was ſent by the Prince at *Windsor* to the King, delivers him a Letter from the Prince, which deſigned to have reached him at *Feverſham*, wherein he was deſired (but in the Stile of a Command) not to come any nearer *London*, than *Rocheſter*.

To which the King very meekly returned an Answer, that he would have complied with the Letter, had it come ſooner to his Hands.

And ſays my Author, ‘ can there be any more Doubt after this, of the Prince’s unjuſt and ambitious Deſigns, to put ſuch a Reſtraint upon a Monarch in his own Dominions, whoſe undoubted Title he had acknowledged both by his Declaration and Treaty; this was a piece of Haughtineſs and Insolence above all Example, except what his own future Practices

hath furnished us with. *Vid.* last mentioned Pamphlet;
p. Dit.

Between 3 and 4 in the Afternoon, the King returned to *Whitehall*, and as he came down *Charing-Cross*, a vast Multitude of People came huzzaing, hallowing, rejoicing, and triumphing for Joy, at the Sight of the King, who was pleased to say, *that he saw the People loved the King, tho' they hated his Religion*; and the Night concluded with ringing of Bells, and Bonfires, for his safe Arrival at his Palace. *Vid. English Cour. No. 3. from Dec. the 11th to the 18th, 1688.*

This News, no doubt, reached the *Prince's* Ear at *Windfor*, and made him follow those Councils and Stratagems he took from the close *Cabal* that was in his Secret.

As soon as the King came to *Whitehall*, he calls a Council, and being present with the Duke of *Hamilton*, Earl of *Craven*, Earl of *Berkeley*, Earl of *Middleton*, Lord Viscount *Preston*, Lord *Godolphin*, Master of the *Rolls*, and Mr. *Titus*, this following Order was made.

HIS Majesty being given to understand that divers Outrages, and Disorders are committed in several Parts of the Kingdom, by burning, pulling down, and otherwise defacing Houses, and other Buildings, and rifling and plundering the same, to the great Terror of his Majesty's Subjects, and the manifest Breach of the Peace; his Majesty in Council is pleased to direct and command all Lord Lieutenants, Deputy Lieutenants, Justices of the Peace, Mayors, Constables, and other Officers, whom it may concern, to use their utmost Endeavours for preserving his Subjects, and for preventing such Outrages, and Disorders for the future, and for the suppressing all riotous and tumultuous Meetings and Assemblies whatsoever. It was signed by the Clerk of the Council *William Bridgman. Vid. said Order December 15th, 1688.*

The King also wrote to the *Prince of Orange* a Letter, and sent it by the Lord *Feverſham* to invite him to *St. James's*, and to bring with him what Number of Troops he ſhall think fit, and convenient for his Service and Security; in which Letter there was ſuch ample Conceſſions, and ſuch real Discoveries of a ſincere Intention to ſatisfy his People to the full, that the *Prince* was extreamly alarmed upon it, and did plainly foreſee the Miſcarriage and Ruin of all his Deſigns, if *Feverſham's* Meſſage ſhould be imparted to the *Engliſh* Lords that were about him, who were not let into the Bottom of the *Prince's* Secret; but in ſo nice a Conjuncture he was afraid to truſt their Affection, and ſo the Meſſage was concealed, and the Earl made a Priſoner, and the publick Faith broke, in the Earl's Perſon, leſt *King James* ſhould regain his Subjects, which the *Prince* was ſincerely reſolved to court, and acquire at any Rate: But in a private Cabal of his own Creatures, it was reſolved that Count *Solmes* ſhould poſſeſs the ſeveral Poſts at *Whitehall*, with *Dutch* Guards, and ſo to make the *King* Priſoner that Night. Theſe Guards got not to *London* (as it was ordered) before Ten a Clock, and the Alarm of them being given, the Captain of the Guards would not let them in, but was reſolved to fight them, and had done ſo, had not *King James* commanded the contrary.

About Two a Clock in the Morning, the King received Orders from the *Prince* to be gone by Seven, next Morning, to *Hampton-Court*, by the Mouth of 3 Noble Peers, viz. *Halliſfax*, *Shrewsbury*, and *De la Mere*, from his own Palace; but his Maſteſty inſiſted upon going to *Rochefter*, and his Deſire could not be granted, before the *Prince's* Pleaſure was known; and a Meſſenger being ſent, Answer was brought before eight next Morning, that the *Prince* agreed to the King's Propoſal of going to *Rochefter*; and accordingly he was ſent Priſoner thither, attended by *Dutch* Guards; and all this, attended with unſpeakable Rudeneſs and Indignity, done to his Perſon, by Three of his own Sub-

jects, who accompanied It with some unmannerly Severities, which their Fears of courser Treatment (if he had staid) put them upon ; he was refused his own Guards to attend him, and his own Coach to carry him ; ‘ tho’ he declared, that he could not travel by ‘ Water in so cold a Season, against Wind and Tide, ‘ without greatly endangering his Health.

Good God ! (saith this Author) ‘ that such Barbarity should be practised, and afterwards justified ‘ by Christians, which Pagans and Infidels would be ashamed of. *Vid. G. Brit. just Com. p. 7. 8. 9. 10.*

The Prince soon after this came to St. James’s, and it is very observable, that before the Lords desired the Prince to take upon him the Administration of Affairs, that his Royal Highness took upon himself the Regal Authority.

For at his first Landing and Coming to *Exeter*, he sent Dr. Burnet, who, by his Order, commanded the Clergy of *Exeter*, not to pray for his Royal Highness the Prince of Wales, which they refused to comply with, ’till they were severely threat’ned by the said Doctor. *Vid. Hist. Des. p. 41.*

2dly, He commanded the Soldiers and *Irish* to return their Arms into the publick Store.

3dly, He issued out his Order (which they were commanded to obey) concerning the Quartering of Soldiers.

4hly, He took upon himself (by his Order) to banish the *French* Ambassador from *England*, whilst the King was in the Land. *Vid. History Guid. Part 2d. page 5.*

And if these are not Acts of Regal Authority, I know not what are.

The 25th of *December*, 1688, the Peers took upon them to present to the Prince of Orange Two Addresses.

The First of Thanks, &c. and to accept of the Government ’till *January* the 22d next.

The 2d to issue out Letters to the Coroners, to choose

choose Conventioners to set on Jan. the 22d. *Vid. Hist. Def. p. 6.*

Whilst the King staid at *Rochester*, and during the Session of those Lords and Commons, (the First put the Administration of Affairs into the Prince's Hands, and moved for calling the Convention) He sent a Letter to the then Bishop of *Winchester*, which he desired might be communicated to the Rest of the Lords the Bishops, acquainting him with his Resolutions to come thither publicly, or privately, and put himself into the Hands of the Lords the Bishops; to be under their Protection, until he had fully settled and secured every Thing by a free Parliament. This Message the Bishop imparted to the Rest, and their return to it was, that they could not receive him, either publicly, or privately, under their Protection; for in that Case they would be responsible for his Safety, and they were not in a Condition to secure him against the Ambition of the Prince of *Orange*, who was resolv'd to accomplish his Designs. And now surrounded with so many Troops, after so many Advertisements given him of the Danger his Person was in, by People who might know it, and whose Testimonies were not to be suspected; and those Advertisements fortified and confirm'd by the Prince's strange and unaccountable Carriage, in breaking the publick Treaty, in imprisoning the Lord *Feverham* contrary to the publick Faith, thereby to elude the Effects of his Message, in refusing a Personal Treaty, in depriving him of his Liberty, putting him under Guards, and banishing him Imperiously, and Unmannerly from his own Palaces after so many fruitless Applications to the Prince, to the City, and to the Bishops, only to be secure as to his Person, until by a free Parliament he had given Satisfaction to his People; can there be any who is not become Bankrupt to common Sense and Reason, who will blame the King for withdrawing a 2d Time, and thereby endeavouring to put himself in Safety? *Vid. G. Brit. just. Comp. p. 10.* But let's hear what the King says for himself upon leaving the Kingdom.

His Majesty's Reasons for withdrawing a 2d Time from *Rochester*, written with his own Hand, and ordered by him to be printed and published.

‘ **T** H E World cannot wonder at my withdrawing
 ‘ my self this Second Time ; I might have ex-
 ‘ pected somewhat better Usage after what I wrote to
 ‘ the Prince of *Orange* by my Lord *Feverſham*, and the
 ‘ Instructions I gave him ; but inſtead of an Answer, ſuch
 ‘ as I might have hoped for, what was I to expect after
 ‘ the Usage I received, by making the ſaid Earl a Priſo-
 ‘ ner againſt the Practice and Law of Nations ; the
 ‘ ſending his own Guards at Eleven a Clock at Night,
 ‘ to take Poſſeſſion of the Poſts at *White-Hall*, without
 ‘ Advertiſeing me in the leaſt Manner of it ; the ſending
 ‘ to me at One a Clock at Midnight, when I was in Bed,
 ‘ a kind of Order by Three Lords to be gone out of my
 ‘ Palace before Twelve the ſame Morning : After all this,
 ‘ how could I hope to be ſafe, ſo long as I was in the
 ‘ Power of One, who, had not only done this to me, and
 ‘ invaded my Kingdom without any juſt Occaſion given
 ‘ him for it, but did alſo in his firſt Declaration, lay the
 ‘ greateſt Aſperſion on me that Malice could invent, in
 ‘ that Clause of it that concerns my Son : I appeal to all
 ‘ that knows me, nay, even to him himſelf, whether he,
 ‘ or they, can believe me in the leaſt capable of ſo un-
 ‘ natural a Villany, or of ſo little common Senſe to be
 ‘ impos’d on in a Thing of ſuch a Nature as that. What
 ‘ had I then to expect from One, who by all Arts has
 ‘ taken ſuch Pains to make me appear as Black as Hell
 ‘ to my People, as well as all the World beſides ; and
 ‘ what Effect that has had at Home, all Mankind muſt
 ‘ have ſeen by ſo general a Deſection in my Army, as
 ‘ well as in the Nation by all Sorts of People. I was
 ‘ born free, and deſire ſo to continue, and tho’ I have
 ‘ ventur’d my ſelf very frankly on ſeveral Occaſions for
 ‘ the Good and Honour of my Country, and am as free
 ‘ to do it again (and which I hope I ſhall yet do as old
 ‘ as I am, to redeem it from the Slavery ’tis ſo likely to
 ‘ fall under) yet I think it not convenient, to expoſe my
 ‘ ſelf

self to be so secured as not to be at Liberty to effect
 it, &c. And I appeal to all who are considering Men,
 and have had Experience, whether any Thing can make
 this Nation so great and flourishing, as Liberty of Con-
 science to all Protestant Dissenters, and to those of my
 own Perswasion(which was all the King aimed at, and
 not as has been artfully and maliciously suggested, to
 Establish Popery by Law) so as they may live peace-
 ably, and not be obliged to transplant themselves into
 other Countries; but there is Nothing which some of
 our Neighbours dread more, than that the Thing
 call'd Liberty of Conscience should be allowed here:
 I could add much more to confirm what I have said,
 but now it is not proper. *Vide the Rochester Letter the*
22d of December, 1688.

Thus having fright'ned him and the Royal Family
 away at first, they banish him a 2d Time; and then, for-
 sooth, this is called, by some, a Desertion; by others an Ab-
 dication, and not (*for we are not allow'd to speak Truth, and*
call Things by their right Names in some Cases) a deposing
 the King contrary to Law, Justice, or Equity, from his
 Royal Throne, and Diadem; and then bestow it on the
 Prince of Orange; as if they had full Power, and Authori-
 ty, to give it whom they please; when the Law at the same
 Time fully declares, *That by the Undoubted and Fundamen-*
tal Laws of this Kingdom, neither the Peers of this Realm,
nor the Commons, nor both together, (viz. Lords and Com-
mons) in Parliament (observe that) or out of Parliament,
nor the People collectively, or representatively; (Q. what
Power then had the Convention to Act?) nor any other Persons
whatsoever, (what not Lords, and Commons, with the Prince
of Orange at their Head, for the Security of their Reli-
gion) ever had, have, or ought to have (that's strange, but not
so strange as true) any coercive Power over the Kings
of this Realm; then they can't call him to Account for his
Action, nor depose him at Pleasure. Vid. Act. Car. 2d c. 30.

And now I have given you the best Account I could
 collect, I shall make but this one Observation, and leave
 every one to judge for himself; and that is, *Argyle's*
 and

and *Monmouth's* were called Rebellions, and for this Reason, because they did not succeed ; but this we are taught to call a Revolution, an Abdication, &c. to support which, it has cost Blood and Treasure inconceivable.

I shall now exhort you to pray for Christ's *Catholick Church*, wheresoever dispers'd throughout the World, that every where her Borders may be enlarged, and strengthened ; that Charity, Peace, and Truth may abound ; that as God hath been pleased to redeem her by the Blood of his only Son, so he would purify, and enlighten her, by giving her the *Spirit of Wisdom, and Understanding, the Spirit of Knowledge, and the Fear of the Lord. Isa. 11. 2.* and that she may be established in Unity and Truth all the World over.

But more particularly, I exhort you to pray for the Churches of *England and Ireland*, that God would restore those Things that are wanting, and strengthen the Things that remain, *Rev. 3.* and that God would endow us with the *Fruit of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance. Gal. 5. 2.* That He would pour his Grace in a double Manner upon our Clergy ; that our Bishops would keep that Faithfully, which is committed to their Trust. *1 Tim. 6. 20.*

That our Priests may be cloathed with Righteousness, and walk Worthy of their Vocation ; that our Deacons may hold the *Mystery of the Faith in a pure Conscience. 1 Tim. 6. 20.* and that we may all be Partakers of the Communion of Saints, and Remission of Sins.

I exhort also, that Supplications may be made for the KING, and all that are put in Authority, *1 Tim. 2. 2.* That God would give the KING his Judgments, and his Righteousness unto the KING's SON. *Psal. 72. 1.* That he would give him his Heart's Desire, and deny him not the Request of his Lips. That he would prevent him with the Blessings of Goodness, and set a Crown of pure Gold upon his Head ; that God would give him Life, even long Life for ever and ever ; that his Honour may be great in his Salvation ; that he would lay on him Glory and great Worship ; that he would give him everlasting Felicity, and make him glad with the Joy of his Countenance ; that the KING may put his trust in the
Lord,

Lord, and that in the Ways of the Most High he may not miscarry. *Psal. 21. v. 23. 4, 5, 6, 7.*

And lastly, you shall pray for the *Peace* and *Prosperity* of our *Native Land*, that God would bless us with *Peace* and *Plenty*, that he would give us the *Fruits of the Earth* in due Season; that he would *Counsel* our *Counsellors*, and teach our *Senators* Wisdom; that he would defend this *Island* wherein we dwell from all *Affliction*, *Danger*, and *Trouble*; and particularly that *dreadful Infection* with which he has been pleased to visit a *Neighbouring Nation*; that as he has opened our *Eyes* and let us see, so he would incline our *Hearts* to a *Repentance* of those *Sins*, for which we *justly* deserve to be punished; that he would take from us all *Stubborness*, *hardness of Heart* and contempt of his Word; that by a timely *amendment* we may appease God's Wrath, and not provoke him to send a *Plague* upon us, as he did upon his own People in the *Wilderness* for their obstinate *REBELLION*, but that as he as hitherto spared this wicked Land, so he would continue such his undeserved Mercies towards us, as may make us live a *Healthful*, *Quiet* and *Peaceable* Life in all Godliness and Honesty.

Judge now your selves (Brethren) that you be not Judged of the Lord.

——— *Quis, talia fando,*
Temperet a Lacrymis ! ———

F I N I S.

POSTSCRIPT.

SUBMISSION to a *Lawful* Government is an Obligation upon Subjects, not only by the Tyes of Oaths, but by *Duty*, and *Divine Commands*; Oaths therefore are not the only (though greater) Obligation, that Subjects have to their Princes: As then, *Non-Resistance* to a Government is a *Duty* after an Oath taken, so also it is before, to all those who never have sworn it; neither if any Thing be *unlawful* before, can it become *lawful* after an Oath taken to such a *Government*, since I can never be freed, by an Oath, from any *Duty*, to which I was obnoxious before, either to God, or Man; neither, am I, by taking such an Oath, absolv'd from such *Duty*.

As for Example: If *Resistance* of the present *Government*, that is in *Actual Possession*, be *unlawful* before any Oath made to the contrary, so it is also to those who have Sworn the contrary, namely that they will resist such a *Government*.

In the next Place I must observe to you, that what *Right* an *ejected Prince* hath over those, who sometime lived under his *Actual Government*, the same *Right* (supposing there can be no just Reasons for an Alteration in that Government) he (and in an *Hereditary Government* his *Heir* after him) hath over all those, born in the same *Dominions*, after his *Ejection*; for his *Right* dependeth neither on their *Oaths*, who swear to him, nor on his *Actual Possession*; and from this it seems to follow, that his *Quondam* Subjects are bound to submit to no other *Government*: An *Instance* of this Nature we have in those worthy *Prelates* and *Clergymen*, who, a few Years since, were content to part with all worldly *Preferments*, and were ready to lay down their Lives for the *Testimony* of a good *Conscience*; they scrupled to take a *New Oath* to a *strange King*, because they thought themselves under an Obligation to keep the *Oath* they had made to a former
King,

King, his Heirs and lawful Successors ; they thought their Allegiance continued, notwithstanding their King was driven into a strange Land.

These *Reverend Prelates and Clergy* thought their Obligations ceased not with the *Banishment* of their *King*, but were ready to have gone with him, not only into *Banishment*, but (as many of them did) into *Prison*, and even unto *Death*, for the Sake of their *Solemn Oath* ; they considered that no Power could transfer the *Duty* of their *Vow* ; and that if they should have transferred their *Allegiance* by a *New Oath* ; the same would have been not only *impious*, but *void* ; like the Vow of a Wife made in the House of her Husband, or a Daughter in the House of her Father, *Numb. 30.* for what a Husband is to his Wife, or a Father to a Daughter, the same is a *King* to his *People*.

Of these *Christian Heroes* it may be truly said, the Soul of the *Righteous* are in the Hand of God, and there shall no Torment touch them ; in the Sight of the *unwise* they seemed to die, and their *Departure* is taken for *Misery*, and their *Going* from us to be *utter Destruction*, but they are in Peace ; for though they be punished in the Sight of Men, yet is their Hope full of *Immortality*, and having been a little chastized, they shall be *greatly rewarded*, for God proved them, and found them *worthy* for himself.

One of those *Reverend Fathers* concluded his Life with putting up of these Two *Petitions* to *Almighty God*.

1st, That God would bless and preserve this poor Suffering Church (meaning the Church of England) which by this——
——— is almost destroyed.

2^{dly}, That he would bless and preserve all the Royal Family, and in his due Time, &c. Vid. Suff. Let.

